

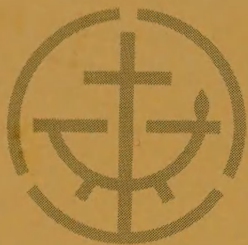
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LEAGUE METHODS

DAN B.
BRUMMITT



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INTRODUCTION.

IN sixteen years the young people's work of the larger Methodist denominations of North America has produced a vast amount of printed matter. Apart from the widely circulated periodicals which the movement has called into being, a constant stream of leaflets, booklets, and text-books has issued from the presses.

There has been lacking until now an adequate text-book of Epworth League principles and methods. During the formative years of the League such a publication would have been premature and ineffective. But now the great outlines of policy and procedure in our young people's work have become fairly well defined. We have a compact scheme of organization, a distinct constituency, and a field of operations whose borders are understood and accepted.

The present volume does not attempt to be exhaustive. No single book could contain all the worthy plans, methods, and suggestions which have proved their worth in the test of actual operation. But the Epworth League movement is here set forth with such attention to detail that the book will be found a working hand-book, sufficient to give every chapter a complete and not easily exhausted scheme of work, with most of the plans worked out in full.

It is not expected nor desired that any chapter's activities should be limited to the material given in the present volume, but it will be found that practically every profitable form of League work has been recognized and explained.

For that reason the book will be found of very great value as a permanent possession of the Chapter. A copy should be provided for each member of the Cabinet, to be kept during his term of office and handed over with the other equipment of the office to his successor. By this means each officer will have access not merely to the material relating to his own department, but to a comprehensive survey of the entire field of League work. It will make for more united and harmonious effort, a better balancing and adjustment of the various departments, and an intelligent interest on the part of every officer in the whole work.

There is little need to explain that such a book as this can have no possible claim to originality. It is of necessity a digest. A great mass of miscellaneous material, accumulated through years of careful observation, has been brought under tribute. Hundreds, possibly thousands, of Epworth League Chapters and other young people's societies have contributed, though in the main unconsciously, to these pages. With unimportant exceptions, all plans and methods are such as have stood the test of actual operation. There is little mere theorizing.

It would be plainly impossible even to indicate the

almost numberless sources of the material out of which this volume has been fashioned. The writer must content himself with a general acknowledgment of his debt to every worker who has preceded him in this field. One exception to this wholesale method of thanks must be made, however. To Bishop Berry, for fourteen years editor of *The Epworth Herald*, four years General Secretary, and now President of the Epworth League, a debt is due which requires personal acknowledgment. His suggestions, advice, and generous contribution of matter for these pages are gratefully recalled. If there should come any measure of success in Epworth League work through the use of this book, large credit will belong to him.

DAN B. BRUMMITT.



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CHAPTER I.

THE GENESIS OF THE EPWORTH LEAGUE.

METHODISM AND HER YOUNG PEOPLE.

THE Epworth League is the young people's society of the Methodist Episcopal Church. Under its banners practically all the young people of the Church are enrolled. No other Church has succeeded in organizing its young life so extensively, and, at the same time, so intensively, as has the Methodist Episcopal Church by means of the Epworth League.

But it must not be supposed that this Epworth League movement was the initial effort of Methodism to promote the social, intellectual, and spiritual culture of her young people. During all the years of her eventful history individual Churches have maintained societies for the special benefit of their younger members. In the years immediately preceding the birth of the Epworth League these organizations had multiplied until, in the larger Churches, they had become quite common. Many of the distinguishing features of these local organizations were retained in the more general organizations, and, in turn, have been inherited by the Epworth League.

The first movement to provide a uniform organization dates back to the year 1872. Some time previous to that date there had been organized by the Rev. Dr. T. B. Neely, in the Fifty-first Street Methodist Episcopal Church, Philadelphia, a Church Lyceum, the chief object

of which was to encourage the systematic reading of approved books. Several similar lyceums were formed in neighboring Churches, and soon it was thought best, for purposes of mutual co-operation, to unite these in a city union. At a meeting of the Board of Managers of this central body, held March 3, 1872, it was resolved to memorialize the General Conference, then soon to assemble at Brooklyn, N. Y., asking formal recognition of the Lyceum. The memorial was referred to a committee, which made a favorable report, but, owing to the great pressure of business at the close of the General Conference session, the recommendations of the committee were not acted upon. At the succeeding General Conference, that of 1876, the request for official recognition was renewed. The Conference adopted *verbatim* the paragraph sent up in 1872.

The Lyceum was received with much favor in different parts of the Church. It did good work in stimulating the intellectual life of the young, and in promoting a taste for the pure and upbuilding in literature. The organization was destined, however, to give place to the Oxford League, a society which retained the idea of intellectual culture, but provided also for special activity in the realm of social and spiritual life.

THE FIVE ORIGINAL SOCIETIES.

The Epworth League is the resultant of the amalgamation of five other societies—the Young People's Methodist Alliance, the Oxford League, the Young People's Christian League, the Methodist Young People's Union, and the Young People's Methodist Episcopal Alliance.

Of these the oldest was the Young People's Methodist Alliance. It came into existence August 25, 1883. Its birthplace was a woody grove on the old and historic

Desplaines Camp-ground, not far from the city of Chicago. It emphasized the highest spiritual experience, mutual helpfulness, daily Bible study, the avoidance of doubtful pleasures, and ardent loyalty to all that is embodied in the word "Methodism."

The prime mover in the organization and development of the Oxford League was Dr. John H. Vincent. The General Conference of 1876 made provision for the Lyceum, but it was found that the purpose of this organization did not meet the needs of the young people. Dr. Vincent, keenly alive to the real requirements of the multitudes of young Methodists, sought to supply the vital thing which the Lyceum lacked. He proposed to organize a young people's society that should provide symmetrical spiritual and intellectual culture. This society was called "The Oxford League," after the famous English university in which the "Holy Club," to which the Wesley's belonged, was founded. The new organization was received with favor by many pastors and leading laymen, and was given hearty and significant indorsement at the centennial anniversary of the "Christmas Conference," which was held in Baltimore, December 9-17, 1884.

The late Rev. Dr. J. H. Twombly was the originator of the Young People's Christian League. Years before, in his early pastorate, he organized the young people for service. One of his dreams had been the gathering of a great Methodist international meeting of young people. The hour of the fulfillment of his dream was not far off when the Young People's Christian League was born, in 1887. The Young People's Christian League was started with broader plans than any society then existing in the Church. The Young People's Methodist Alliance at that time had only one class of mem-

bers, and the Oxford League required a uniform constitution, and neither of these societies was able to group together the already existing societies which were in many of our Churches. The Young People's Christian League aimed to unify the interests of these older societies, Lyceums, Guilds, Bands, etc., with their local histories and associations, by making them auxiliary to a central body without requiring any change of name or constitution or method of work, wherever these were acceptable to their local Church.

The Methodist Young People's Union had its headquarters in Michigan. The organization was the outcome of a meeting of certain alert Detroit Conference pastors. For some time they had been impressed that the time had come for the formation of a society for the social and religious culture of their young people—a society better fitted for this high purpose than any of those already in existence. The matter was first broached in November, 1887, and a Conference organization was formed, known as the "Young People's Society of Detroit Conference." A comprehensive constitution was adopted. Many of its best features were ultimately wrought into the plan of the Epworth League.

The fifth of the "original societies" was but an infant when the consolidation took place. The organizers doubtless hoped that they had found the solution of the problem that was vexing the leaders of the younger hosts of Methodism. One who was high in the councils of this new organization has said that the North Ohio Conference Methodist Episcopal Alliance was the outgrowth of a desire for the consolidation of all Methodist Episcopal societies of young people into one great connec-tional society.

THE BIRTH OF THE EPWORTH LEAGUE.

There are certain localities of historic interest to which Methodists instinctively turn with gratitude and pride. Epworth, the home of the Wesley family, is one of them. City Road Chapel, in London, is another. Old John Street Church, in New York City, is still another. Others are old St. George's Church, in Philadelphia, and Lovely Lane Chapel, in Baltimore. Future historians of Methodism will need to place Cleveland, Ohio, in their list of favored names, for in that city the Epworth League was born. The event occurred on May 15, 1889, in the Central Methodist Episcopal Church. The old building in which the historic meeting was held has been removed, and a handsome modern structure, known as the Epworth Memorial Church, has taken its place.

As indicated in the foregoing paragraphs, negotiations had been carried on for some time between representatives of the five general young people's societies of the Church looking toward a possible union. That some steps ought to be taken to centralize and harmonize the work was freely admitted. But just what method would most easily and successfully bring about the desired consummation was a question not easily answered. Finally the leaders of the Young People's Methodist Alliance proposed a conference. This plan met with favor. In due time an invitation was extended by the Rev. B. F. Dimmick, the pastor of Central Church, Cleveland, to representatives of the various societies to meet in that church. The invitation was accepted. On the morning of Tuesday, May 14th, the leaders met face to face.

The work of the Cleveland Conference was not accomplished without serious and thorough discussion. The representatives of the various organizations had

come together on purpose to unite on a plan of organization. But each one was naturally inclined to favor the distinctive features of his own society. Several plans were proposed as a basis of union, and at the beginning of the conference these plans differed so widely that some despaired of reaching an adjustment.

The Oxford League stood for all-round culture, and took as its model the Holy Club, of Wesley's Oxford days. The Young People's Methodist Alliance was intensely spiritual in its purposes and aims. The Young People's Christian League was more a federation than a compact organization, seeking to affiliate all classes of young people's societies through a central body. The Methodist Young People's Union had large aims for spiritual, literary, and social work. The North Ohio Conference Methodist Episcopal Alliance had scarcely been at work long enough to develop any peculiarities of plan or organization when the historic meeting at Cleveland was called.

Two days were spent in the discussion of various proposals looking to a union of all existing societies. At one point in the proceedings the representatives of one of the organizations felt impelled to withdraw from the conference. Later they returned, and the work of finding a basis of union issued, toward midnight of the second day, in the unanimous decision to organize THE EPWORTH LEAGUE, and to make it the successor and sole heir of all the societies represented at the conference.

The years that have intervened since that memorable Cleveland Conference have been years of stirring history. A new Epworth host has come to the front since then. The leaders of that day are older by seventeen years. Some of them have passed on before. A few are still active in young people's work. Many are leaders

of thought and action in the Church. But no other service they can render will so greatly make the Church their debtor as the work they did so faithfully and so unselfishly when they called into being the Epworth League.

THE JUSTIFICATION OF THE YEARS.

Half a generation has passed since the Cleveland meeting. Many people have asked and are asking whether the outcome of these years has proven that the founders of the Epworth League were as wise as they have been proclaimed by enthusiastic Epworthians.

The ordinary facts of to-day's life in the Church are sufficient answer. There is no disposition to claim that the Epworth League has accomplished everything which its founders dreamed might be done. But its shortcomings are the flaws in a record whose value can not be estimated. The League must be judged not by how much more it might have done, but by how much less would have been done without it. The great majority of Methodists have come into the Church since the League was organized, and have always known it as a part of the Church. Its work has been taken for granted. But there can be no doubt of the value of its service to the Church and the community.

The Epworth League has sustained a weekly prayer-meeting, which, in the main, has been a distinct addition to the activities of the Church. This meeting has been a training-school in devotion, in Christian confession, in fellowship, and in leadership.

It has discovered great fields of practical service which, before its advent, were almost wholly unoccupied by the young people. The Mercy and Help work in the Methodist Episcopal Church, the similar Charity and

Help work in the Methodist Episcopal Church, South, and the corresponding work in Canadian Methodism, have done much to make pointless the criticism that Methodists were too busy getting happy to pay much attention to the miseries of the world.

The remarkable Deaconess movement, which has grown side by side with the Epworth League, has been very largely helped by the League. Scarcely a League convention is held but the deaconess is there, to invite and direct the practical philanthropy of the young people. Hospital, orphanage, and training-school have been benefited by this co-operation in many ways, for the gifts of money and supplies have been crowned by the gift of self. Many a devoted and successful wearer of the white ties is a gift of the Epworth League to the Church.

He would inquire unwisely who left the League out of his studies of the present missionary revival. The Station Plan derives its chief support from large or small organizations of the League. In a single State the Epworth League has assumed the entire support of a score of missionaries in the foreign field. This plan, which provides the personal element so much needed in the support of mission work, would be almost a negligible quantity but for the Epworth League. Apart from this form of missionary activity, the League has furnished a channel for the diffusion of missionary intelligence. Mission study classes, missionary institutes, the emphasis on missions in conventions and rallies, would be impossible but for the League. And the supply of missionary recruits in the past decade has come very largely from the ranks of the Epworth League, in which missionary interest has fired missionary zeal, which has fused the purposes of many a life into the white heat of personal dedication to the missionary enterprise.

The Conferences of Methodism are very largely the business meetings of a great and complex institution. They are necessarily cumbered with much serving. The Epworth League, with its minimum of machinery, has had opportunity to provide in its general gatherings for the cultivation of the spirit of fellowship, for the emphasis on the connectional idea, and for the conduct of exceedingly profitable "Conversations on the work of God."

The Epworth League, through its consistent and continually increasing emphasis on personal dealing with the unconverted, has helped to provide a fruitful means of evangelism. And in the stated revival efforts of the local Churches there is a mass of unassailable testimony which accords the League high place as a loyal and effective agency, affording aid of the utmost value to the pastor and the officary in the work of reaching the unsaved.

The Church's growing interest in the study of the Bible is largely traceable to the activities of the Epworth League. During the past few years there has been a revival of Bible study remarkable both for extensiveness and intensiveness. The organized encouragement of this work is almost wholly in the hands of the Epworth League. It has called out new and specially prepared courses, whose text-books have had a popularity as gratifying as it is remarkable.

There is more giving, more generous giving, and more systematic giving, among the young people, because of the work and influence of the Epworth League. There is more private prayer, more religious meditation, more devotional reading of the Word of God, through the efforts of the League.

In brief, every activity of the Church, every outgoing of Christly service, every element in the upbuilding of strong and symmetrical Christian character, every interest of the kingdom of God, has been blessed and profited through the providential use and spread of the Epworth League throughout the Methodist world.

CHAPTER II.

THE ORGANIC LAW.

THE scheme of League organization is in harmony with the connectional theory of Methodism. The parent body is the Epworth League of the Methodist Episcopal Church, with its Board of Control. Then comes the Presiding Elders' District League, and, as the unit of organization, the Chapter in the local Church. There are other organizations, such as the Conference League, the State League, and General Conference District League, but these are not essential to the connectional scheme.

The Epworth League has its being by the authority of the General Conference, and is entirely under the control and direction of that body. The General Secretary, who is the executive officer of the League, and the Editor of *The Epworth Herald* are both elected by the General Conference, and all the legislation concerning the League either originates in the General Conference or is delegated by it to the Board of Control.

The Board of Control consists of fifteen persons appointed by the Board of Bishops. One of the fifteen must be a bishop, and he is President of the Epworth League and the Board of Control. The others are chosen from the several General Conference Districts, of which there are now fourteen. It is required that seven of them shall be laymen and seven ministers.

The chapter in the Discipline which relates to the Epworth League provides a constitution for the government of the entire organization, framed by the General

Conference. This is called for convenience the General Constitution. It can be altered or amended only by the General Conference.

GENERAL CONSTITUTION.

ARTICLE 1. *Name.*—The title of this organization shall be "The Epworth League of the Methodist Episcopal Church."

ARTICLE 2. *Object.*—The object of the League is to promote intelligent and vital piety in the young members and friends of the Church, to aid them in the attainment of purity of heart and constant growth in grace, and to train them in works of mercy and help.

ARTICLE 3. *Organization.*—With a view to carry out the objects of the League, the Chapters and such other Young People's Societies as may be approved by the Quarterly Conferences, shall be organized into Presiding Elders' District Leagues, and may also be formed into General Conference District Leagues. Other groupings may be arranged for the advantage of the work, such as Annual Conference Leagues, State Leagues, City Leagues, etc. The Chapter shall be under the control of the Quarterly Conference and pastor. Any Young People's Society may become an affiliated Chapter of the Epworth League; *provided*, it adopt the aims of the League, that its President and officers and general plans of work be approved by the pastor and Official Board or Quarterly Conference, and that it be enrolled at the Central Office.

ARTICLE 4. *Government.*—The management of the Epworth League shall be vested in the Board of Control, which shall be appointed by the Board of Bishops, and shall consist of a bishop, who shall be President of the Epworth League and of the Board of Control, and

one from each General Conference District. If the number of the General Conference Districts be odd, the Bishops shall appoint one member at large, in order that there may be an equal number of laymen and ministers. The Editor of *The Epworth Herald*, the General Secretary of the League, the German Assistant Secretary, and the Assistant Secretary of Colored Conferences, shall be advisory members of the Board of Control. The Board of Control shall meet four times in each quadrennium.

ARTICLE 5. *Officers.*—The officers of the League shall be a President, a Vice-President, a General Secretary, and a Treasurer. The President shall be chosen as hereinbefore provided. The Vice-President shall be chosen by the Board of Control from its own body. The General Secretary shall be elected by the General Conference, and shall be the executive officer of the League. He shall have charge of the correspondence, and shall keep the records of the League, and perform such other duties as the Board of Control may direct. The Editor of *The Epworth Herald* shall be elected by the General Conference, and shall perform such duties as relate to the editorial department of Epworth League publications. The Treasurer shall be elected by the Board of Control.

All these officers shall be elected quadrennially, and shall hold office until their successors are chosen.

Vacancies in any of the above-named positions, except the Presidency and the Editorship of *The Epworth Herald*, shall be filled by the Board of Control.

ARTICLE 6. *German Assistant Secretary.*—The Editor of the *Haus und Herd* is constituted the German Assistant Secretary of the Epworth League.

ARTICLE 7. *Assistant Secretary for Colored Conferences.*—There shall be an Assistant Secretary of the Epworth League for work within colored Conferences, to

be elected quadrennially by the Board of Control, who shall perform such duties as the Board of Control may direct.

ARTICLE 8. *Finances.*—The salaries of the General Secretary, the Editor of *The Epworth Herald*, and the Assistant Secretary of work within colored Conferences shall be fixed by the Book Committee, and paid by the Book Concern, together with such administrative expenses as may be authorized by the Board of Control.

ARTICLE 9. *Central Office.*—The Central Office of the Epworth League shall be in Chicago, Ill.

ARTICLE 10. *Local Constitution.*—The Constitution for local Chapters shall be in charge of the Board of Control; *provided*, however, that no enactment shall be made which shall in any manner conflict with this General Constitution.

ARTICLE 11. *By-Laws.*—The Board of Control shall have power to enact such by-laws for its own government as will not conflict with this Constitution.

ARTICLE 12. *Amendments.*—This Constitution shall be altered or amended only by the General Conference.

LOCAL CONSTITUTION.

The Local Constitution, which applies to and governs the individual Chapters, is framed by the Board of Control.

The Local Constitution may be changed by the Board of Control, but only so far as the changes may be in harmony with the General Constitution. It can not be changed by local Chapters, and is not subject to adoption by them. Whatever modifications are made in it from time to time by the Board of Control become immediately operative in every Chapter, and the work should be adjusted to these changes promptly. The

Local Constitution, as it now stands, is as follows, as revised by the Board of Control at Philadelphia, May 6, 1903:

ARTICLE 1. *Name*.—This organization shall be known as the Epworth League of the Methodist Episcopal Church of, and shall be subordinate to the Quarterly Conference of said Church. It shall be a Chapter of the Epworth League of the Methodist Episcopal Church.

ARTICLE 2. *Object*.—The object of the League is to promote intelligent and vital piety in the young members and friends of the Church; to aid them in the attainment of purity of heart and in constant growth in grace, and to train them in works of mercy and help.

ARTICLE 3. *Membership*.—1. Members shall be constituted by election of the Chapter, on nomination of the Cabinet. 2. The pastor shall be *ex officio* a member of the Chapter and the Cabinet.¹

ARTICLE 4. *Departments*.—The work of the League shall be carried out through four departments as follows: 1. Department of Spiritual Work. 2. Department of World Evangelism. 3. Department of Mercy and Help. 4. Department of Literary and Social Work.

The distribution of work under each department shall be as follows:

I. *Department of Spiritual Work*.—This department

¹ Whenever a Chapter so decides, there shall be two classes of members—active and associate. Active members shall, in addition to election as provided in Section 1, subscribe to the following pledge:

I will earnestly seek for myself, and do what I can to help others attain, the highest New Testament standard of experience and life. I will abstain from all forms of worldly amusement forbidden by the Discipline of the Methodist Episcopal Church, and I will attend, so far as possible, the religious meetings of the Chapter and the Church, and take active part in them.

In such cases, active members only shall be eligible to election as officers of the Chapter.

shall arrange for the regular devotional meetings of the Chapter. It shall look after the spiritual welfare of the members, inviting those who are interested to join the classes of the Church. To it shall be committed the work, wherever possible, of organizing and training a personal workers' class. It shall, at least once each year, present the subject of the Morning Watch Enrollment, endeavoring to enlist all the members and friends of the League and Church in the movement. It shall endeavor to interest the young people in systematic daily Bible study, and shall have supervision of the Bible study classes. To this end it is recommended that a Committee on Bible Study be appointed. It may plan special revival meetings, and neighborhood outdoor and cottage services, and other meetings of like purpose. It may also conduct devotional meetings for special classes of persons, as sailors, railroad men, etc., and may also conduct prayer-meetings for children where there is no Chapter of the Junior League. It shall help the Superintendent in building up and strengthening the Sunday-school. To it shall be committed all the evangelistic and devotional activities of the Chapter. Where the work of the League is so divided that the work of the different departments is interwoven, the Department of Spiritual Work shall arrange for the devotional services in sociables, lectures, and all meetings of similar character.

II. *Department of World Evangelism.*—This department shall endeavor to interest the young people in the missionary and other benevolent interests of the Church. It shall enlist the members in the systematic study of Christian missions. It shall have charge of the circulation of the Missionary Library and literature. It shall arrange for the monthly missionary meetings of the Chapter, and shall circulate a cycle of prayer for World

Evangelism. At least once each year it shall present to the Chapter the claims of Christian Stewardship and shall seek to enroll the members in the Christian Stewardship Enrollment. It shall continually keep before the young people the aim of the department, as embodied in its motto, "The world for Christ in this generation."

III. *Department of Mercy and Help.*—This department shall arrange for the systematic visitation of the members of the Chapter, the sick of the neighborhood, the aged, and the newcomers to the community. It shall interest the League in the charities of the place, and plan to give aid when needed. It shall promote, whenever possible, campaigns of temperance reform, the signing of the temperance pledge, and the circulation of temperance literature, and shall conduct temperance study classes. It shall have charge of social purity work, tract distribution, Christian citizenship, and kindred activities. All kinds of charitable work, when undertaken by the Chapter—such as visiting hospitals, nursing, distributing flowers, starting industrial schools, conducting employment bureaus, coffee-houses, day nurseries, etc.—shall be under its care.

IV. *Department of Literary and Social Work.*—It shall be the aim of this department to give stimulus and direction to general Christian culture, to do what it can to quicken the intellectual and social life of its members and of the community. It shall instruct the membership of the Chapter in the doctrines, polity, history, and present activities of the Methodist Episcopal Church, and the other denominations of the Church universal. It may open, wherever practical, libraries, reading-rooms, art-rooms, night-schools, and the like. It shall arrange for lectures and literary gatherings, when members of the Chapters and others shall present essays, papers, talks,

debates, etc. It shall endeavor to extend the circulation of *The Epworth Herald*, and of the other publications of the Church. It shall be on the lookout for new members, and be ready to receive them and introduce them at all meetings of the Chapter. It shall have charge of the social part of all gatherings. The music of the Chapter (except that of devotional meetings) and its entertainments shall be under its care. It may provide flowers for the pulpit, ushers when needed, and attend to procuring badges, emblems, banners, decorations, etc., and be the custodian of all such effects belonging to the Chapter. Picnics, excursions, and other outings shall be under its care.

ARTICLE 5. *Officers.*—1. The officers shall be a President, First Vice-President, Second Vice-President, Third Vice-President, Fourth Vice-President, Secretary, Treasurer, and Junior League Superintendent.

2. The President, who shall be a member of the Methodist Episcopal Church, shall be elected by ballot on a majority vote. The other officers who shall be members of the Methodist Episcopal or some other evangelical Church, shall be elected in the same manner, except the Junior League Superintendent, who shall be appointed by the pastor.

3. After approval of the President by the Quarterly Conference, the names of the officers, with their addresses, shall be promptly forwarded to the Central Office of the Epworth League.

4. The President shall perform the duties usually assigned to his office. The Vice-Presidents, in the order named, beginning with the First Vice-President, shall represent and have charge of the Departments of Spiritual Work, World Evangelism, Mercy and Help, and Literary and Social Work. The officers, together with the

pastor, shall constitute the Cabinet of the Chapter, aiding the President as he may need.

5. The Secretary shall keep a complete record of the membership, of all the meetings, and of all courses of reading and study pursued by the Chapter. It is desirable that he send reports of its meetings to local papers; also that he keep copies of all programs, newspaper and other notices of Chapter affairs, and all memorabilia relating to its doings. He may carry on correspondence with absent members and other Chapters, and read the replies at the meetings of the Chapter, as the Chapter may order. He shall conduct all correspondence with the Central and District Offices, and be the custodian of all the records of the Chapter. Through him members in good standing shall be recommended to other Chapters. The Secretary may choose one or more assistants to aid him in his work.

6. The Treasurer shall present to the Chapter plans for meeting the financial needs of the Chapter. He shall collect all dues and receive all moneys, disbursing the same as the Chapter may direct. He shall forward to the General Treasurer of the Epworth League, in Chicago, Ill., during the month of May in each year, the sum of \$1.00 as Chapter dues, to meet the expenses of the general organization. The Treasurer may choose one or more assistants to aid him in his work.

7. The Superintendent of the Junior League shall have charge of all work in the Junior League. For specific directions as to methods of work, see the Local Constitution for the Junior League.

8. For the purpose of enlisting all in the work and rendering it more effective, the Cabinet shall assign each member of the Chapter to at least one department of work. Each Vice-President shall name to the Chapter

a committee of from three to five members, for the management of his department, the officer being *ex officio* chairman. If for any cause all the offices of a Chapter shall be vacated, a special meeting may be called by the pastor to fill vacancies.

9. It shall be the duty of the Cabinet to organize a Junior League, under the control of a Superintendent, to be appointed by the pastor.

ARTICLE 6. *Meetings.*—The Chapter shall hold a devotional meeting on evening of each week, to be led by one of the members of the Chapter, under the direction of the Committee on Spiritual Work. Other meetings shall be held as the Cabinet may arrange them.

ARTICLE 7. In cases of immorality, unchristian conduct, or neglect of duty, the Chapter, at any regularly called meeting, may, by a majority vote of the members present and voting, exclude the offender upon the recommendation of two-thirds of the Cabinet. The accused shall have the right to be heard by the Cabinet before any decisive action is taken.

ARTICLE 8. *By-Laws and Amendments.*—The Chapter may adopt such by-laws, consistent with the Constitutions, as may be needed. Amendments to said by-laws must be submitted in writing to the Cabinet, and when approved by it, may be adopted by a two-thirds vote of those present at any regular meeting; provided, however, that all by-laws must be in harmony with the League pledge.

BY-LAWS.

The by-laws, which relate to the minor details of the Chapter's business, may be changed by the local Chapter at its pleasure, with the single condition that all changes shall be in harmony with the Epworth League

Constitution. A set of by-laws, given below, is offered by way of suggestion.

ARTICLE 1. The Chapter shall hold a devotional meeting weekly on evening, to be led by the members, under the direction of the Committee on Spiritual Work.

ARTICLE 2. The Chapter shall hold a business meeting on the evening of each month. (Insert in the blank "First Monday," "Second Monday," or whatever evening may be chosen.)

ARTICLE 3. The following shall be the order of exercises at the business meeting: (a) Devotional service, to consist of singing, the reading of Scripture, and prayer by a member, or the Lord's Prayer by all in concert. (b) Minutes of last meeting, and their approval. (c) Reports from the departments of work. (d) Reports from special committees. (e) Unfinished business. (f) Propositions for membership. (g) New business. (h) Adjournment.

ARTICLE 4. At any business meeting members shall constitute a quorum for the transaction of business.

ARTICLE 5. The annual meeting for the election of officers shall be held on the evening in the month of May.

ARTICLE 6. At the annual meeting each officer shall present a written report of the work in the department under his charge during the year.

ARTICLE 7. After the election of officers the Secretary of the meeting at which the election was held shall report in writing to the Official Board or Quarterly Conference of the Church the name of the President-elect for its approval. The President shall attend as a member each session of the Quarterly Conference.

ARTICLE 8. This Chapter will take an annual collection during the month of May and transmit it to the Assistant Treasurer of the Epworth League, 57 Washington Street, Chicago, Ill.

ARTICLE 9. Amendments to these by-laws must be submitted in writing to the Cabinet, and when recommended by the Cabinet may be adopted by a two-thirds vote of those present at any regular meeting.

ARTICLE 10. Any of these by-laws, except Article 5, may be suspended at any meeting, for that meeting only, by a two-thirds vote of those who are present.

ARTICLE 11. The following is the form for the report of the Local Chapter to the Quarterly Conference:

Report of Epworth League, Chapter....., ...Church,
.....Charge, ...District, ...Conference. For
.....Quarter.

Number of Active Members.....—	Increase or Decrease	—
Number of Associate Me'bers,—	Number of Meetings held.....—	
Number of Honorary Me'bers,—	Religious	—
Total	Social or Literary	—
Number of Last Report.....—	Business	—

The Chapter has elected as President to serve for the period of, subject to your approval.

OTHER DETAILS OF ORGANIZATION.

Pledge.—The Epworth League has a pledge, the adoption of which is optional with the Chapters. That is, each Chapter may decide for itself whether the pledge shall be made a condition of membership. No Chapter has any authority to change the pledge in any way. The pledge reads as follows:

"I will earnestly seek for myself, and do what I can to help others attain, the highest New Testament standard of experience and life. I will abstain from all those

forms of worldly amusement forbidden by the Discipline of the Methodist Episcopal Church, and I will attend, so far as possible, the religious meetings of the Chapter and the Church, and take some active part in them."

The adoption of the pledge automatically determines that the Chapters adopting it shall have two classes of membership, active and associate. The active members are those who have taken the pledge. It is expected that where the pledge is adopted all members of the Chapter who are also members of the Church shall take it. Associate membership is not provided, except as a stepping-stone to active membership, and all members of the Methodist Episcopal Church are already practically pledged to do all that the formal pledge of the Epworth League requires. A fuller treatment of the subject will be found elsewhere in this book.

Colors.—The Epworth League colors are red and white. The most usual form is a white ribbon with a scarlet thread running through its center.

Badge.—The badge of the Epworth League is a Maltese cross. In the center is a smaller cross.



This cross is encircled by a series of small circles, each one of which bears a letter of the motto, "Look up, lift up." On the arms of the cross are the initials of the Epworth League.

These badges are made in a variety of sizes and materials.

Watchwords.—Two significant sentences have been incorporated into the activities of the Epworth League from the beginning. The first is from John Wesley:

"I desire to form a League offensive and defensive with every soldier of Jesus Christ."

The second is a declaration made by Bishop Matthew Simpson:

“We live to make our own Church a power in the land, while we live to love every other Church that exalts our Christ.”

Elections.—For the sake of uniformity the Central Office of the Epworth League suggests that all Chapters hold their election in April or early in May, so that the new officers may be installed on Anniversary Day, which is the Sunday nearest the fifteenth of May.

GENERAL OFFICERS.

For the four years ending with June, 1908, the general officers of the Epworth League are as follows:

President—Bishop Joseph F. Berry, D. D., Buffalo, N. Y.

General Secretary—The Rev. Edwin M. Randall, D. D., 57 Washington Street, Chicago.

Editor of *The Epworth Herald*—The Rev. Stephen J. Herben, D. D., 57 Washington Street, Chicago.

German Assistant Secretary—The Rev. Frederick Munz, D. D., 220 West Fourth Street, Cincinnati, Ohio.

Assistant Secretary for Colored Conferences—The Rev. I. Garland Penn, D. D., South Atlanta, Ga.

The Board of Control for the quadrennium ending in 1908 is composed of the following ministers and laymen: The Rev. Franklin Hamilton, Boston, Mass.; M. S. Daniels, Esq., Newark, N. J.; the Rev. Ward Platt, D. D., Buffalo, N. Y.; the Rev. J. Ellis Bell, D. D., Altoona, Pa.; J. R. Clark, Esq.,

Cincinnati, Ohio; W. B. Mathews, Esq., Charleston, W. Va.; L. J. Price, Esq., South Atlanta, Ga.; the Rev. C. F. Reisner, D. D., Denver, Col.; B. L. Paine, M. D., Lincoln, Neb.; the Rev. J. W. Frizzelle, D. D., Watseka, Ill.; the Rev. E. B. Rawls, D. D., Indianapolis, Ind.; R. S. Copeland, M. D., Ann Arbor, Mich.; H. A. Schroetter, Esq., Covington, Ky.; the Rev. Thomas Filben, D. D., Pacific Grove, Cal.

The General Secretary, the Assistant Secretaries, and the Editor of *The Epworth Herald*, are advisory members of the Board of Control.

CHAPTER III.

THE ORGANIZATION OF A CHAPTER.

THE PRELIMINARIES.

THE organization of an Epworth League Chapter is not now as common an occurrence as it was in the first years of the League's existence. Chapters have already been organized in the great majority of our Churches.

But there remain here and there a few Churches which have not yet organized their young people. There is no good reason why they should not do so at once. The value of the League has been abundantly demonstrated. It works, and is profitable. The method of organization is simple enough. The steps to be taken are such as are within the power of the smallest and weakest charge on the remotest circuit, as well as the resourceful and more numerous membership of the great city Church. The League is for every sort of Methodist Church, and every sort of Methodist Church needs it, and can operate it.

Usually the pastor will take the first step in organizing the Chapter. The need of it will probably occur to him before it occurs to any one else. It is likely that he will be confident that an organization can be effected, when other people will be less sanguine.

But if the pastor does not take the initiative, and the conviction has come to a group of young people that any Epworth League Chapter is desirable and would be likely

to succeed, the pastor should by all means be consulted before any definite or organized action is taken.

The next step is the securing of adequate information. Do not take any leaps in the dark. The Central Office of the Epworth League is organized largely for the purpose of serving as a clearing-house of Epworth League information. All its resources are gladly put at the service of those who need them. Send to that office for all the literature available. Most of it will be sent free, although there is some literature on the subject of the Epworth League for which a small fee is necessarily charged. It is abundantly worth it.

The pastor should by all means be enlisted in the new movement, so that he will "talk it up" both in the pulpit and out of it. He must be recognized officially and personally as the leader of the work. He must be from the outset the cordial and resourceful friend of the Chapter.

When the time seems ripe, and usually the sooner the better, let a meeting be called for the purpose of determining the question of organization. Appoint an evening for the meeting when it will be certain to have complete right of way. Advertise it widely and persistently. Make a personal canvass of the people who should be present. Plan to make the meeting attractive in every possible way. Provide some simple social feature, which will help to dissipate the feeling of strangeness that may easily be present in such a gathering.

Before the day of the meeting those who are most interested in the success of the movement must give themselves to prayer for God's approval and blessing on the enterprise. The Epworth League is irrevocably committed to implicit faith in prayer, and if a new Chapter can not be begun in the most prayerful spirit, and with definite dependence on God, it will be better not to begin it at all.

At the preliminary meeting, after the devotional exercises, some one will explain the purpose of the gathering. This duty may very properly be assigned to the pastor or to some other person who is interested in the Epworth League work. Often one of the officers of the District League will be glad to come and talk of the spirit, purpose, and plan of the organization. By the time this speech is over the meeting will be ready for a discussion of the question, "Shall we organize a Chapter of the Epworth League?" It is presumed, of course, that all will answer in the affirmative. But do not try to limit discussion. Lead it, and hold it to the essential question, but let there be the utmost freedom.

With the other literature received from the Central Office there will be included a copy of the Epworth League Constitution. This should have been previously pasted on a large sheet of paper, and after the vote to organize has been taken, all who will should be asked to sign the document. Additional copies of the Constitution may very profitably be distributed at this time, to all who have signed, that they may study the details of the organization at their leisure.

If all the things thus far outlined are done at the preliminary meeting, it will have accomplished all that can be expected of it, with two exceptions. The question of by-laws should be left to a committee, and the meeting may properly appoint this committee. The committee should be instructed to report at the next meeting, suggesting the time of holding meetings, the policy of the Chapter with regard to the pledge, dues, etc. Another committee should be appointed to draw up a list of nominations for the Chapter's first officers. Then the meeting may be adjourned for a week.

At the adjourned meeting let the reports of the Com-

mittees on By-laws and on Nominations be heard. As soon as these reports are acted upon the Chapter is ready for definite and aggressive work.

MEMBERSHIP.

There is no legal age limit in the Epworth League, except the one fixed by the Constitution of the Junior League, which provides for Junior members up to the age of about sixteen years. Under ordinary circumstances, therefore, it is presumed that, where a Junior League exists, the Epworth League will not receive members who are under sixteen years of age. The maximum age limit is not fixed at all. There are two things which should be remembered with regard to the age of Epworth League members. First, that the Epworth League is a young people's society; second, that youth is not always a question of years. The action taken by the Board of Control at its meeting in Pittsburg, in November, 1904, indicates what should be the attitude of the Chapters on this question.

The Board adopted the following report, which fully covers the question of an age limit.

"It is now more than fifteen years since the Epworth League was born. Many of our most useful and honored members have literally grown old in the service. Without realizing themselves the advancement of years, they have become gray in hair, even if green and fresh in heart and spirit. These brethren and sisters, loved and respected by all, little appreciate, perhaps, that the little boys and girls of 1889, when the League came into being, are now the young men and women who most need the benefits which come from active participation in the Chapter work. Our older friends, many of whom have not missed a League meeting during these years,

and who take an active interest in every department of the League work, have overlooked the important fact that the difference in age acts as a barrier to perfect freedom on the part of the younger people. For this reason we feel that the older people should exercise the most delicate tact and the most Christlike spirit, making every effort to put themselves in the background in accepting office and presuming to dictate the management of the Chapter. In many instances, indeed, would it not be well for some of us older ones to retire from active membership in the League, except so far as outside encouragement and loyalty to League ideals go? At any rate, we feel that the attention of our older members should be called to the importance of this subject.

"While this is largely a matter of locality, yet it is a question in the mind of your committee whether or not a person above thirty years of age should hold office or be conspicuously active in many of our Chapters. Should there be, in any community, a large number of Epworthians who have passed the age suggested, or who naturally associate with older persons, would it not be wise to form a class of Senior Epworthians, leaving the League itself to the members between the class and its graduates from the Junior League?

"This class, perhaps, would not attempt all the activities of the Chapter, but could act in the line of some department, or department of special interest in the locality in question, or could do such specified work as may be mutually agreeable to the class and Chapter. At stated intervals this class could report to the Chapter and thus keep in touch with the League itself.

"Our desire is not to drive from the League any person, young or old, but rather to arrange matters so that disparity in ages and ability may not embarrass any

Chapter, or preclude the active participation therein of the younger people, and yet all will retain membership in and be identified with the Epworth League."

It has been suggested already, that at the second meeting of the Chapter the question of the pledge should be considered. Should it be adopted or not? Here is a short and simple answer to that question. Adopt the pledge wherever it is possible. But it can not be made an essential everywhere. Some Chapters for a time may be better without it. If the pledge is adopted, do not make it easy for professing Christians to become associate members. Associate membership was not provided for actual Christians. It can have no meaning for them.

Keep the associate membership list as low as possible, not by the exclusion of any one, but by the steady promotion of associate members. That is to say, win over associate members to Christ and His Church, and so make active members out of them.

THE NOMINATING COMMITTEE.

The Nominating Committee, which was chosen at the preliminary meeting, should invite the pastor to meet with it. His counsel and suggestions will be invaluable. Then let the Chapter members trust the committee to select the best available material to fill the offices. It is not wise to make random nominations for officers in open meeting. And it is almost never wise to have two tickets in the field at an election. The committee will do its best work if it is free to choose those members who, in its opinion, will make the best available officers. Then, unless there are very weighty reasons against it, accept the committee's report at its face value and elect the nominees.

The Nominating Committee should, of course, take

plenty of time for its work. The whole situation should be completely canvassed, and perfect frankness should be the rule. Consider all the possible material for officers. Discuss the whole subject with the utmost freedom, and yet with unfailing Christian courtesy. Weigh well the qualifications of every suggested nominee. The committee is in charge of a confidential business. It is taken for granted that whatever is said about individuals in the committee meetings is not to be repeated outside, any more than the things that transpire in a Bishop's Cabinet at an Annual Conference are to be retailed outside of the Cabinet-room.

THE PRESIDENT AND VICE-PRESIDENTS.

The officers of an Epworth League Chapter can help or hinder the work of the Chapter more than any other individuals in it. As is the Cabinet, so will be the Chapter.

The officers can increase the effectiveness of the individual members very largely, and can utilize the earnestness and zeal of the entire membership by careful and yet aggressive planning. A Chapter which is apparently about to die can be saved to life and usefulness by the devotedness and wisdom of its officers.

A few words concerning each office is not out of place here, though the departments are considered at greater length in another part of this book.

The President.—It is understood, of course, that the President must be a member of the Methodist Episcopal Church. But there are some other qualifications which an Epworth League President must have, if the largest possible good is to come to the Chapter from his leadership. He must be eager to accomplish real results. He should be systematic in his plans, not planning more than

ought to be wisely attempted in one term of office. But it is as great a fault to be too conservative as to be too sanguine. The probabilities are that something more than the conservative folks expect can be accomplished before the next election.

The President should have the ability to set other people to work. That is one of the chief reasons for electing him. He is to be supervisor, director, leader. The more he can get others to do, the more he will find to do himself, and it will be all the more effective because others are at work.

He is not called to do the work of the departments. There may be times when he must step into the breach and fill a place that otherwise would be left open, but as a rule the less he does of work which other people could do, the better.

The President's greatest work and largest usefulness will be made manifest in the meetings of the Cabinet. There his resourcefulness and his courage will mean everything to the work of his colleagues. There he will need to feel that every activity of the Chapter concerns him. In every meeting he is interested more than any other member. Every committee and every department will welcome his presence and profit by his help, whenever plans are being made and executed.

First Vice-President.—The First Vice-President is intrusted with a place of superlative responsibility. Three great tasks are committed to him, the direction of the weekly devotional meeting, the organization of the Chapter for Bible study, and the provision of systematic study in Christian experience and personal evangelism. A successful accomplishment of these tasks will require that he must be both spiritual and intelligent. He must believe in the spiritual value of the devotional meeting. He

must count it a meeting both for direct and deferred results. It should be his aim to make it largely evangelistic and wisely constructive, so that the unconverted may be won and the young converts may be helped in the early days of their Christian life.

This officer ought to become fully accustomed to the sound of his own voice in public. If he has not been so hitherto he must learn by constant practice. He must be a lover of his Bible, and if his incumbency of this office drives him to a closer, more continuous, and more devotional study of the Book, his term will be as great a blessing to him as it will be to the Chapter.

The First Vice-President should hold himself ready to lead any devotional meeting on short notice, in case the leader assigned fails to do his part.

In planning the work of Bible study, the First Vice-President will need all the tact and persuasiveness and intelligence that he can command. People will need to be convinced of the value of Bible study. Their ordinary attitude is one of sentimental belief in it, while actually they ignore it. They must be won to cordial support of this work. The sustaining of successful Bible study will not be possible without an intelligent study of the problems it raises, and all this increases both the opportunity and responsibility of the First Vice-President.

The First Vice-President is called to leadership in spiritual things. He needs to be an inspiring Christian in his ideals and conduct, attracting the members to the highest standard of personal life, not only by his example, but by plain and loving speech. He can not afford to keep any member in ignorance of the priceless privileges of the Christian. He is in a peculiar sense the successor and heir of the old-time class-leader, who dealt with his members directly, concerning their progress in grace.

He will organize and supervise, wherever it is possible, classes for the study of Christian experience, as more fully set forth in another chapter.

And the work of personal evangelism, now happily bulking so large in the activities of Epworthians, is largely dependent on the zeal and discretion of the First Vice-President. He it is who must articulate and systematize the efforts of the fellow-workers in the Chapter, if there are already those who have taken the covenant, and he must be constantly recommending and extending the use of the covenant to members who have not thus far enrolled. To do all this he must have the spirit of an evangelist, eagerly enthusiastic in the work of leading young people to Jesus Christ.

Second Vice-President.—The Second Vice-President is in charge of the Department of Epworth League work, which was created in May, 1903. It goes without saying that he must be a practical believer in world evangelism, and all which it implies. He must be a missionary enthusiast. If possible, he should be a Christian Steward. He will need to cultivate an intimate acquaintance with the various benevolent enterprises of the Church. The study of the great Christian benevolences, which is now admitted to be one of the most important branches of League work, will succeed or fail according as he is faithful or indifferent.

Third Vice-President.—It is not too much to say that the Department of Mercy and Help has done more than any other one thing to develop the spirit of Christian kindliness and practical benevolences which exists in so large measure among the young people of the Church. The work of this department is popular, and readily wins the approval of the public mind. But it is toilsome work, and the Third Vice-President will need large devotion

and constant consecration of all powers to the work of the department. This officer should be a sympathetic lover of men and women and of children. The work of systematic visitation, when wisely done, may be of the very highest value to the Church. Care for the poor and sick is a fruitful and yet laborious task. The great work of the temperance reform, with its need for careful study as well as strong conviction, which is being more widely undertaken by the Epworth League than in former years, is committed to this department. The tactful, and in many communities absolutely necessary, teaching of the principles of social purity, belongs to the Third Vice-President.

Of course, the Third Vice-President will be inspired by the knowledge that everything done in this department is meant to bring people into the kingdom. All the ministries of comfort and love which spring up in this department have their explanation and source in the love wherewith Christ hath loved us, and to forget this is to rob the work of most of its power. Mercy and Help work must exalt, not the department, nor the Chapter, but the Christ, and carried on in this spirit may be made a marvelous evangelizing agency.

Fourth Vice-President.—The legislation of May, 1903, doubled the work of the Fourth Vice-President, by combining the old third and fourth departments into one. The incumbent of this office requires now more than ever to be both intellectual and social. Whatever literary work the Chapter may do will be done under the direction of this department, and the social life in the Church and Chapter will very largely depend upon it. In many Chapters the most important work of this department will be the securing of new members. This work demands a vital interest in the Chapter and a thoroughly

human interest in the people whom it is sought to reach. They must be sought mainly for their own sake. To seek members in order that the membership list of the Chapter may be enlarged is to defeat the very purposes for which the Chapter is organized. The Chapter exists for its members, not the members for the Chapter.

In the work of this department there is danger that we shall forget its need of definite religious purpose. The Chapter is a perfect dynamo of life and power, because it is made up of people whose life forces are at their highest and fullest strength. But the joy of living, to which the department ministers, must not be the mere exuberance of youthful spirits; it can be made a mighty means of winning the young and light-hearted to a Savior who, instead of robbing them of their gladness, will give it a new, an abiding, and a more gracious meaning.

OFFICIAL RECOGNITION.

At the first Quarterly Conference after the election of officers, the name of the President should be submitted to the Quarterly Conference for its approval and for election to membership in that body. He becomes thus the official link between the League and the Church.

The names of all the officers should be sent as soon as possible after the election to the Central Office of the Epworth League, 57 Washington Street, Chicago, and a charter secured from the same office. The charters are of three kinds, a card charter, which is free; a large charter in blue and gold, which is furnished for 25 cents; and a still larger and more elaborate document, beautifully engraved and engrossed, the price of which is \$1.00. This last charter is in all respects the best. Wherever possible it is the one which should be secured. It

should be appropriately framed and hung in a conspicuous place in the room where the Chapter meets.

THE UNVEILING OF THE CHARTER.

After a Chapter has been organized and recognized by the Central Office of the Epworth League, the first public meeting of the Chapter should have a place on its program for the unveiling of the charter.

The charter is the certificate of a great fellowship. The young people of the Methodist Episcopal Church are banded for the winning of the young people to Jesus Christ. The new Chapter has come into that union of effort, to be a part of it and to make its work more effective. The charter is the visible sign of that, and of much more. It grants rights and privileges, stands for certain truths and beliefs, and certifies to enrollment and recognition.

Let the charter be draped with the Epworth League colors, so arranged that they will conceal it until the moment of unveiling. The pastor, or some other speaker, should take advantage of the occasion to make an inspiring and convincing address, and at the proper moment a slight pull at the cords which hold the draperies will draw them back and reveal the charter.

ORGANIZING THE DEPARTMENTS.

The plan of the Epworth League is now nearly ideal. It is intended to provide for every form of social, moral and religious activity among the young people of the Methodist Episcopal Church.

In the first department the spiritual life is cultivated. Emphasis is placed upon private and public prayer, on witness-bearing, on the study of the Bible for personal spiritual growth, on the study of Christian experience

and personal evangelism, and on the actual evangelization of the young people of the community.

In the second department there is opportunity to take up and study the work of the Kingdom of God in its greater aspects, looking out upon the world-wide field and facing the varied avenues through which the progress of the Kingdom of God is to be secured.

In the third department the emphasis is upon service and sacrifice, the union of those who love in behalf of those who suffer. This work is philanthropic, reformatory, and constructive.

In the fourth department the intellectual and social natures are recognized and provided for, and the means secured by which those who are outside the Epworth League may be attracted to its membership, and, through its influence, led into Christian life and work.

All these phases of Epworth League work are essential if we would secure a well-rounded Christian character. In some form or other the work of every department can be carried on, wherever it is possible to organize a Chapter at all.

The plan of the Epworth League provides for every member. "To every man his work." There can be a definite place for every individual, with duties easily understood, and with real service and personal growth involved in every duty. The League works on the theory that we are all members one of another. What one does for another in the first department, for example, may be returned to him in service of equal value by the fourth department.

Organize all the departments. In some places local conditions will put stronger emphasis on one or the other of the four, or on one phase or another of the different

departments, but no Chapter can do its full work without attempting at least something in each department.

Assign the membership to the various departments, as personal fitness and the needs of the work may suggest. It will be well if each department has a large committee, so that the various subdivisions of department work may each be provided with workers specially charged with



responsibility for the success of that work. Let the department committees be subdivided according to the scheme of the Epworth Cross. For example, in the first department there will be sub-committees on the devotional meeting, on personal evangelism, Bible and other study classes, the Morning Watch, the Sunday-school, special meetings, and the Junior League. The second department will have a sub-committee on each of the following divisions of the work: Church benevolences,

Christian stewardship, study of missions and allied benevolences, Missionary Library, missionary meetings. The third department can use sub-committees on these forms of service: Systematic visitation, co-operation with hospitals and other organized charities, temperance study and work, and good citizenship. The fourth department may arrange for sub-committees on the following: Lecture courses, *The Epworth Herald*, the Epworth League Library, socials and entertainments, securing new members, and music.

THE ASSIGNING OF MEMBERS TO THEIR WORK.

This belongs to the Cabinet. The entire list of members should be gone over, and each member definitely assigned to one of the departments. The arrangement of sub-committees may wisely be left to the Vice-President in charge of each department. It is not best to make an entire change of assignments every year. A good working minority, at least, of members who have had some experience in a department should be retained, as a nucleus around which to gather the department forces.

When persons are elected to membership in the Chapter they should be assigned at once to department work. A brief delay at the beginning of membership may make it difficult later to secure the member's active co-operation.

MEETINGS.

Much of the work of an Epworth League Chapter is done by and in meetings. There is room for a large variety of gatherings, and each of them may be made indispensable in the work of the Chapter.

The central meeting, of course, is the weekly devotional meeting. It should be held every week, without interruption, except when circumstances absolutely pre-

vent its assembling. That means a meeting every week when the church doors can be open for anything at all. This meeting is the heart of the League. It is the place of power. It is the general gathering place. More members are present than at any other time. But there is not room here to do more than hint at the possibilities of this devotional meeting. For a complete discussion of its work and methods see chapter V.

The business meeting is of large importance. Shall it be held monthly, or semi-monthly, or bi-monthly? All things considered, most Chapters will find the once-a-month business meeting most satisfactory, especially if some social feature is combined with it. For a fuller discussion of the business meeting see Chapter IV.

There will be frequent department meetings. These, of course, will be small as to attendance, but a large amount of distinctly constructive work will be done in them. They should be in charge of the various Vice-Presidents. Some departments will meet more, and some less, frequently. But all should hold meetings often enough so that the members of each department will have an understanding of their work and a sense of the responsibility which belongs to it. The heads of the sub-committees should frequently meet informally, so that they may understand each other's work and not overlap each other's territory.

There are some departmental committee meetings which must be held at certain periods, because of the needs of the work. The first department's committee on devotional meetings will necessarily meet twice a year, to assign leaders for the weekly meetings. This is important work, and ought not to be left to the judgment or inclination of a single individual. This same committee may arrange to hold a preliminary prayer-meeting just

before the weekly devotional meeting, inviting the more earnest members to unite in a few minutes of prayer for the success of the larger gathering. This is done in many places with great benefit.

The study class committees, in the Bible, in the benevolences, and in other subjects, will each hold an important meeting early in the fall, well in advance of the Rally-days. They will plan for class work and prepare for the proper observation of these study Rally-days. After the classes are organized, the class activities will furnish a good opportunity for occasional meetings of the respective committees. Their members may join in the work of the class, and tarry awhile at the close to discuss the situation, and to consider means of enlarging and improving the work committed to them.

These smaller meetings may seem to call for the spending of a good deal of time over trifles. But they are not trifles at all. In these smaller gatherings one single interest dominates. There is unity of purpose, direct location of responsibility, opportunity for the survey of the field of work, and time to consider definite action. The smaller number makes for informality and freedom, and there can be entire frankness and fullness of discussion.

CHAPTER IV.

SUPERVISING THE CHAPTER'S WORK.

THE PRESIDENT.

THE President of an Epworth League Chapter needs four things, spirituality, sense, tact, and grit.

The first goes without saying. The President of an organization with such high spiritual purposes as those of an Epworth League Chapter, would be utterly helpless and lost if he were not a spiritually-minded Christian. He would find at unnumbered places in his work that its requirements and problems would be entirely beyond his power to meet. Much of its work would be entirely meaningless to a mere nominal Christian, and the responsibility which belongs to the President would be a load upon him so great that he would either resign at once, as he should, or keep up the hopeless attempt to be something that he has not become, and he and the Chapter would suffer with every succeeding week.

The word sense is so large and comprehensive that if all it involves can be found in one Chapter President, that Chapter will possess a jewel. It means that he must understand folks, and understand the work to which he is committed. He will need to be able to see the difference between mere visionary schemes and real plans for practical work.

And tact—who shall define that word? But the idea for which it stands is perfectly understood. The Epworth

League President is in charge of a work which deals with many people, possessing many peculiarities. He must be, in Paul's sense, and with Paul's motive, all things to all men. He must know how to reduce friction, to smooth over the little inequalities which occur in all associated effort. Without offensive self-assertion he must make himself a necessary friend of the pastor and of the Sunday-school Superintendent, and especially of the Cabinet and membership of the Chapter. He must be firm and yet gentle; vigorous and yet tender; exacting and yet considerate; business-like and yet forbearing; hoping all things, believing all things, enduring all things.

Grit is a modern Americanism for an energetic courage that will not be denied. There are many opportunities in religious work for discouragement, and for letting things alone. These opportunities are temptations, and the President who yields has not only missed his mark as President, but he has wasted the powers and possibilities of the entire membership. Grit does not welcome obstacles, but it does not give in to them. It makes a positive program and sticks to it, determined that whatever is humanly possible shall be done.

The President of the Epworth League should be entirely satisfactory to the pastor. These two must work together so closely that it would be unwise to select a President with whom the pastor could not hold the most cordial and intimate friendship.

SOME MARKS OF A GOOD PRESIDENT.

He will be a loyal and intelligent Methodist.

He will be careful in appointing constitutional committees.

He will be quick to note and to welcome strangers in the meeting.

He will be a regular and discriminating reader of *The Epworth Herald*.

He will keep constantly in mind the real purpose of the Epworth League.

He will be an unobtrusive assistant of the Sunday-school Superintendent.

He will learn how to make announcements briefly, impressively, and effectively.

He will be a good, common-sense parliamentarian, Not finical, not fanciful, but firm.

He will be able to enlist others in the service; to set them at work without coaxing, scolding, or pouting.

He will see to it that nothing dies on his hands or on the hands of the Epworth League. If any work needs to be discontinued, he will insist on its being done formally and definitely.

Lest these things should discourage somebody, let it be said that all of these qualifications can be acquired by any ordinarily intelligent young Christian if he is determined to do his best for his Chapter, his Church, and his Lord.

He will be quietly training several members to take his place. His term of office is not for life, and he desires that the Chapter shall prosper after his official career ends. So he will be on the watch for available President-timber, and will tactfully do his best to develop its powers.

He will do most of his work away from the public eye. It is not necessary that all the processes of League work be made plain, and the President can render more service by being an inspirer and director of others, than if he were to do all the work himself.

He will be a ready and satisfactory filler of vacant places, ready to step in at a moment's notice to take

charge of some League interest which is threatened with disaster because of the absence of a leader. Of course he will not obtrude himself, reserving his strength for real emergencies.

He will plan his work at the beginning of the term as a general plans his campaigns, making an outline of the things to be attempted this year. For example, more Bible study, more mission study, more study of the Christian life, personal evangelism, the benevolences, and Christian stewardship, a workable plan of systematic visitation, the development of the associate members, the stirring up of the Chapter on the question of systematic giving, or any one of a dozen other things that may well be attempted in the course of a single term.

He will be confidential with the heads of departments, seeking to understand their problems and difficulties, and offering all the help possible in the solution of them. He will be a systematic friend and counselor of the Junior Superintendent. He will remember that he is *ex-officio* a member of each department, but he will not usurp the place of any Vice-President; he will suggest, rather than dictate, what may wisely be done. He will attend as many department meetings as possible, and will try to get the departments to arrange their meetings so that he may attend.

He will carry a fair-sized Epworth League notebook with him always. In it he will have a list of all members, with their addresses. It will contain the department lists, each under the name of its chairman. There will be pages for ideas and plans, each marked for its proper department, so that at the business-meeting the President will have an abundance of suggestive material. Other pages will be reserved for special items, for lists of delegates to conventions, for dates of coming events,

for class lists, book lists, and, in short, anything of League interest which would be lost but for the notebook.

Added to all this the President will need a good temper, large patience, and a sunny, optimistic outlook on life. Then he can be a good President, whether of a large Chapter or of a small one.

THE CABINET.

The Cabinet of an Epworth League Chapter is a peculiar and distinctive feature of the organization. It is the heart of the Chapter. It is more than an Executive Committee, for every activity of the Chapter, in every department, is represented here.

The Cabinet is the body which sifts, discusses, and puts into shape for consideration, all the varied items of business which later will require action by the entire Chapter. The Cabinet is therefore a time-saving organization. It unifies the work of the Chapter. It co-ordinates the operations of the various departments, strengthening the weak places by applying to them the overplus of strength which is developed elsewhere. It considers details more fully than the Chapter can consider them in a business-meeting. It is not hampered by any rules of debate, or any restriction, except the ordinary rules of courteous conversation.

The Cabinet is a clearing-house for the entire Chapter. All the resources of the Chapter are centered here. The officers can see the defects of the work before any one else, and may perhaps repair them without making them public at all.

The Cabinet may be of exceeding value to the pastor. If he can consider this central body as his general staff he can keep his fingers on the keys of Epworth League power.

The members of the Cabinet will know what is being thought and said and done among the younger members of his Church, with a definiteness which few of the older members can possess concerning each other.

Through the cabinet the pastor may very often set in motion plans and purposes which are urgently needed, but which it may be difficult or unwise for him to attempt directly.

The Cabinet is composed of all the constitutional officers of the Chapter, including the Junior Superintendent. This does not include such officers as chorister, organist, auditor, etc. The pastor, of course, is *ex-officio* a member.

The Cabinet must plan for a regular and fully-attended meeting, preferably once a month. This ought to be insisted upon, and attendance at the meeting should be expected of each officer, as a part of his ordinary duty. Hold these meetings, if possible, at a fixed place, and preferably in the home of one of the members. Let the Secretary's notification be regular and definite, so that no member can possibly have any excuse for forgetting the recurrence of the stated session.

The Cabinet meeting is not a particularly formal affair, and its business may be transacted without undue attention to the necessity of parliamentary discussion. There will be the utmost frankness and freedom of expression, of course, and many of the things that are said in the discussion will properly be considered as privileged communications, not to be talked about outside the Cabinet group. The informality of the Cabinet meeting, however, should not be made an excuse for puttering, or frittering away the time. There is a way by which important matters may be attended to promptly without sacrificing the freedom of a friendly face-to-face consultation.

The great business of the Cabinet, in the beginning of its work, should be to see that every member of the Chapter has a chance and a place. It should distribute the work well, with reference not only to the needs of the work, but also to the needs of the individual members. It will seek to develop each of them in all the things that go to make up a well-rounded Epworthian.

This assignment of the members to departments should be made at the first meeting of the Cabinet after its election. No member should be omitted from the scheme of assignment, except for entirely sufficient reason. Do not consider that it is necessary to have exactly so many members in each department. Be flexible. Some departments will need more members than others, and some members ought to be especially interested in one department rather than another.

At every Cabinet meeting each department should be represented. If the chairman can not be present, he should send some member of his committee who is familiar with the department work.

It will be well to hear all the reports from the departments before taking up the recommendations which the various members will make. After all reports have been heard, recommendations can be considered, not only on their own merits, but in relation to each other, and intelligent and harmonious action can be taken.

The Secretary will keep a sufficient record of the Cabinet proceedings so that he can make a clear and concise report to the business meeting of the Chapter. This record of the proceedings should be read at the close of the Cabinet meeting, especially if the Cabinet meets a few days before the regular monthly business meeting of the Chapter, as in most cases it will.

At the business meeting of the Chapter, the Secretary

will present the proceedings of the Cabinet, so far as they involve recommendations to the Chapter for action. In most matters the Cabinet can not act on its own initiative. It can study the interests of the Chapter carefully, discuss proposed plans, while they are yet only plans and not definite policies, and so can relieve the business meeting of any necessity for discussing unprofitable things, or for discussing profitable things in an unprofitable way. It can keep the balance between departments, and prevent disorder and clash of interests.

In every way the usefulness of the Cabinet is entirely sufficient to justify all effort to keep it in perfect working order.

The following is a suggestive order of business for the Cabinet meeting:

1. Devotional moments.
2. Roll call.
3. The record of the last meeting read for information.
4. Reports from the officers of all work done during the month.
5. Recommendations from the several officers, of plans and methods, for consideration.
6. Consideration of applications for membership.
7. Assignment of members to departments. Transfers between departments.
8. Are there any members who need special attention?
9. What should be the important feature of the next business meeting? (See Chap. V, "A new interest," etc.)
10. Miscellaneous business.
11. Reading of the record of the meeting.
12. Adjournment.

The Cabinet may help greatly in the work of the Church by arranging a conference with the Sunday-

school Board. At this conference these questions would naturally arise: How can the Sunday-school enlarge the membership of the Chapter? How can the Chapter increase the efficiency of the school? Are there any points at which the work of the two bodies seems to conflict? If so, what can be done to remedy the difficulty?

If difficulty is found in getting the department committees together, the following plan will often be of value. Set apart one night in the month as committee night, when all the committees shall meet at the church, each committee going to its own part of the room. The committees may take an hour for the consideration of their work, after which will come an informal social time, shared in by all the committee members present.

In dealing with the question of membership the Cabinet will need much wisdom and Christian charity. All applications for membership are first submitted to the Cabinet. Now, the Chapter is not a club, from which all uncongenial persons may properly be excluded. It is rather a company of people seeking to be of the largest possible service to one another and to the world outside. Personal considerations must not be allowed to control in the admission of members. The Cabinet, which decides whether an applicant shall be recommended or not, possesses thus a power of exclusion which should be rarely exercised. The Chapter, for its own sake and for the sake of the work, should secure as many new members as possible. It may not be easy to see how a proposed member may be of value to the Chapter, or the Chapter to him, if he should be elected. But it is not difficult to see that there will be no value given or received on either side if the candidate is excluded.

It is better to err on the side of admitting to membership doubtful candidates, provided that the Chapter

has sufficient vitality and grace to make sure that the new members will not lower the standard of the Chapter's life. Standing in Christ's stead, the Epworth League member is come to seek and to save that which was lost, and the Christ-method of accomplishing that holy work is the method of personal association. The "doubtful" candidate may be just the one who has most need of the Chapter's help and influence, and who will most completely justify any sacrifice of inclination and taste which his admission may make necessary.

It will be found helpful at times if the Cabinet will call the roll of the entire membership. As the names are called, there will be opportunity for suggestion and information concerning each member. The main questions should be, "What can we do for this member, that we are not now doing?" and "What more can that member be induced to do for the Chapter and the Church?" In raising these questions the special interests represented by the various members of the Cabinet will be enlisted. In one case the Third Vice-President may have just the answer that is needed; in another the Secretary may furnish the suggestion; in another the chairman of the Mercy and Help Department.

When it becomes necessary to exclude any member from the Chapter, the Cabinet has the delicate duty of recommending such action. The accused member has the right to appear, not before the Chapter, but before the Cabinet, and to be heard there in his own behalf. If, after such hearing, it is considered by any that exclusion is the safe and Christian thing, two-thirds vote of the Cabinet is required. Unless there are extraordinary reasons for some other action, the recommendation of the Cabinet should be adopted by the Chapter.

At the beginning of a new term of office the wise

Cabinet adopts a policy which it will attempt to carry out during the twelve months to come. The advantage of focusing effort and interest on a definite program is evident enough. An incidental gain of this plan is that every department may be given proper attention. Thus the Chapter will grow symmetrically, and avoid the criticism that its interest is all absorbed by one favorite project.

The Epworth League Chapter here may utilize one of the ideas of a modern business house. Immediately following the election of officers put in a conspicuous place a box with a slotted lid, labeled "Suggestions." Make known the fact that the Cabinet desires to secure all possible light on the work that should be done, and appeal to every member for help. Some may hesitate to speak in open meeting who could furnish valuable ideas, either by way of friendly criticism of present policies, or in the suggestion of new and better things to do. Call for written hints, to be dropped into the suggestion-box during the month. If it is thought best, these suggestions may be left unsigned, so as to permit the utmost freedom. Such "Suggestions" may point out the wisdom of adopting certain things as part of the program or policy drawn up by the Cabinet.

THE BUSINESS MEETING.

For intelligent understanding of the Chapter's work and the proper conduct of its business, a periodical business meeting is necessary. A monthly meeting is preferable to one held more frequently, and in an active Chapter it is not likely that a meeting at longer intervals would be sufficient for the needs of the work. Of course, no Epworth League Chapter will hold a business meeting on Sunday. Indeed, it is not wise to let any secular

items of business intrude into the devotional meeting, unless under stress of extraordinary circumstances.

The question of a quorum will be settled early in the life of a Chapter. The fact that the business meeting is held at a stated time, and that full announcement is made of the meeting as it draws near, gives sufficient publicity so that all members who desire may arrange to attend. A large quorum requirement usually serves no better purpose than to cripple the business of the Chapter, and to alienate the interest of those who may come once or twice, only to find that they have their journey for their pains. Better do business with a handful than wait in vain for a crowd.

Make it Sociable.—Wherever it can be done, and there are few places where it can not, the monthly business meeting should be specially planned for by the Fourth Vice-President. Through the co-operation of that officer, simple but attractive social features may be prepared, so that at the close of the business session it will be possible to devote thirty minutes or an hour to informal sociability of the better sort.

There are advantages in holding the business meeting at a private house, if the Chapter is not too large. But unless it can be made perfectly convenient for friends of the Chapter to open their homes for this purpose without serious disarrangement, the meetings should be held in the church. Do not trespass on good nature. Then you will be the more welcome on these rare occasions when you really need to ask for the opening of a private home for your meeting.

Attend to Business.—Although, as has been suggested, the social feature may be made a part of the business meeting, do not depend upon that to attract a large attendance. Young people, like other people, are at-

tracted by things in which they are interested. If there is real business to be done, business that counts, and business that really appeals to the members of the Chapter, the business itself will be attractive enough. Most Chapters find in the course of a month sufficient real business to justify all the interest and enthusiasm of the majority of its membership.

Decently and in Order.—The business meeting is not a mob. On the other hand, it is not a great deliberative body. The happy medium between these two extremes is secured when the Chapter, in its business meetings, is subject to simple but definite rules of order. A knowledge and use of parliamentary law, such as is given in Bishop Neely's "Parliamentarian," will make the meeting not only more resultful, but will lessen the time necessary for the consideration of the Chapter's affairs. No business meeting can be a permanent success if it is a chatter-meeting. On the other hand, it is a real affliction when some members of the Chapter are possessed of the idea that Roberts's "Rules of Order," or Cushing's "Manual" is more important than the actual transaction of actual business.

Those Important Reports.—The various officers of the Chapter will make monthly reports. The reports will cover what was done and planned during the preceding month, and perhaps what is proposed for the month to come. The members should consider that it is their special duty to discuss these reports. Of course, it will be remembered that the discussion is for conference and for results, and not for empty criticism. The less of the faultfinding spirit or of the spirit of carping objection the better for the Chapter.

Reports Must be Written.—The reports of the officers and committees should be written. This can not be too strongly insisted upon. A written report will be pre-

pared with at least a little care to its contents. A verbal report may be anything or nothing, with the chances vastly in favor of its being as near nothing as the conscience of the officer concerned will allow. A written report abides. It is there next month. Last year's record is valuable for comparison, for encouragement, or, it may be, for warning. The Secretary can not be too careful about the filing and preserving of these reports. It may seem a matter of small importance, but in a large measure the work of the Chapter will be indicated and influenced by the sort of reports its officers get into the habit of making.

A New Interest Every Month.—It will be a great help to the business meeting if each succeeding month a fresh center of interest can be found. Some department of the Chapter's work can be given right of way, so that the entire Chapter may focus its thought and interest on that one particular point.

Electing Members.—The business meeting receives recommendations for membership from the Cabinet, and elects candidates to membership. The electing must be done in business meeting, but for the sake of the Chapter and for the sake of the new members they ought to be received in some formal and public way. This may be done, very briefly, but with sufficient impressiveness, at the first regular devotional meeting following the business session.

Quite frequently it will be found helpful to have a paper or discussion of Epworth League work in a broader and more general way than is possible when discussing the specific problems of the Chapter. Arrange a quiz; invite a district officer; have a debate on some question of League policy. These things will broaden the Chapter's interest in the League as a connectional institution.

Use Your Pastor.—The attendance of the pastor at business meetings should be secured by all means. Do not encourage him to think that the young people prefer his room to his company. If they are properly constituted it is not true, and for the pastor's sake as well as for the best interest of the Chapter, it ought never to be true. He needs the Chapter, and is needed by it. He will get and give a large measure of help.

Two Danger Signals.—There are two dangers which lie in the path of an Epworth League business meeting. One is that it will degenerate into a perfunctory performance, without life or vigor or interest. If that happens the attendance will decrease, the work of the Chapter will languish, and the securing of new recruits will not be accomplished, because nobody will care to ask them and they will not care to come.

The other danger is that the interest in the various plans and enterprises of the Chapter will be so intense that feelings may be overstrained, and a spirit of unfriendly rivalry, or even jealousy, may creep in.

Both of these hindrances may be avoided by remembering that the business meeting is intrusted with interests that are of the greatest importance to our Lord's work. The members are set to organize and complete their resources for spiritual and permanent results. For this reason the business meeting calls for the same prayerful spirit and the same sense of God's presence as does the devotional meeting. With this atmosphere prevailing, interest will be deeper and more real, personal differences will disappear in a common loyalty to Jesus Christ, brotherly love and Christian patience will abound, and the business meeting will become a place of the keenest interest and yet of the most complete friendliness and fellowship.

The Annual Meeting.—Once a year, early in May, as

recommended by the Board of Control, the business meeting will be of unusual importance. Complete reports for the year will be presented and considered.

If the Chapter is wise it will give large and definite recognition to all the good work that has been done by the retiring officers. Pass a simple but hearty resolution of thanks.

There may be some deficiencies in the finances of the Chapter. These should all be provided for at this annual business meeting by some proper and adequate method.

The officers for the year to come are to be elected at this meeting. Of course, they will be carefully selected from the best available material, and they will be elected for business, not for fun, nor from prejudice, nor as a mere mark of honor.

It will probably be possible to present the budget for the coming year's activities at the annual meeting, although in many cases that will be left until the new officers have formulated their plans, and can estimate the probable cost of carrying them out.

Every annual meeting ought to mark a distinct advance in every feature of the Chapter's work. The Secretary should read, at some point in the meeting, a complete summary of the condition of the Chapter as it was twelve months before, compared with what it is at the date of this meeting.

A Suggested Program.—A simple program for the business meeting, with allowance for any amount of variation to suit local and occasional needs, is as follows:

1. Devotional exercises.
2. The reading of the minutes of the last meeting.
3. Unfinished business.
4. Officers' reports and their discussion.
5. Recommendations of the Cabinet.

6. Election of members.
7. New Business.
- 8 Special. Papers, discussions, or other general features.
- 9, Reading of the minutes, for information.
10. Social hour.

The Date of the Annual Meeting.—Two Boards of Control have requested the election of the officers in the local Chapters to be held in May.

Perhaps no other single matter of business administration is of equal importance. It means much to the local Chapters. The year of League or Church work begins after and closes with the summer interruption. May elections permit the new Cabinet to employ a period of lessened activity in preparing plans and organizing the Chapter before the period of hard work begins. The officers are thus enabled to make their plans symmetrical and complete for a whole year of work, and immensely to increase the thoroughness, efficiency, and value of the year's work.

The election of local officers in May permits the Central Office to supply the new officers with all new announcements and with whatever information may be helpful when it may be useful in making up their plans. As all revisions and announcements, the introduction of new plans, and the issuing of all publications, requisites, and helps will be timed according to this policy, officers whose election occurs in May will get the maximum benefit of these helps.

The district work will be greatly benefited, as the uniform time of elections will enable district officers to keep a perfect file of the local officers for the whole year and so maintain a closer touch, better co-operation, greater efficiency and larger results.

CHAPTER V.

THE DEVOTIONAL MEETING.

THE best thing about the Epworth League is its weekly meeting for worship and fellowship. We have become so entirely accustomed to it that its high usefulness is sometimes overlooked just because the meeting is taken for granted.

But it is a wonderful thing, when you consider it carefully, that the young people should have maintained this meeting all these years, and that, whatever else of League work is abandoned, so long as a Chapter has life at all it maintains the weekly devotional meeting.

The reason for these facts is not far to seek. The young people of Methodism find in this meeting opportunity for supplying four great needs: the need of worship, the need of inspiration, the need of education, and the need of service. In the devotional meeting these elemental demands of young life are in larger or smaller measure satisfied. God becomes sensibly near and gracious, the Christian life becomes a blessedly alluring state, intelligence in the things that accompany salvation is developed, and multiplied avenues of spiritual and practical helpfulness are opened to view.

The League's devotional meeting differs from the old-time prayer-meeting in that it has a theme about which the leader seeks to group the meeting's prayer, testimony, song, exhortation, and invitation. There are times when

the topic holds the meeting in too rigid a grasp, and one longs for the freedom of the "social meetings" of an earlier day.

But for the most part the topics have been and still are of the highest usefulness. They encourage and sometimes compel definite thinking on definite religious themes. They make it difficult for members to satisfy easy consciences by taking part in slipshod or stereotyped ways. They bring before the young people in the course of a year a large variety of subjects, and invite the study and expression of personal Christian experience from almost every conceivable point of view. And one convincing proof of the usefulness of the topical method of conducting the devotional meeting is found in the fact that pastors are largely adopting that method for the regular Church prayer-meeting. Even class-leaders, who have been supposed to be the least yielding in their conservatism, have begun to use topics, sometimes announcing them months ahead.

LEADING THE MEETING.

The devotional meeting is at the heart of the Epworth League. Its possibilities are simply unreckoned. It may be made a power in the Church the like of which has not been felt since the days of the class-meeting's prime. Or it may be a medium for the absolute frittering away of every spiritual grace and potency which its attendants possess.

Apart from spiritual deadness, the greatest obstacle to the prosperity and power of the devotional meeting is *scrappiness*. One verse of a hymn, two lines of a poem, a string of more or less related "references," "sentence prayers"—as though prayers could be measured with a two-foot rule—these things are too much with us. Each

of them is right and good in its way. But they are so common that they have fixed a type, and the type is wholly undesirable.

The "scrap"-meeting method is easy. Half an hour is time enough to prepare for its leadership, and none but the leader needs to make the slightest preparation. The leader's requisites are, enough printed helps, a concordance, a pair of scissors, and a supply of paper slips. The hymns need not bear on the topic at all. Half a dozen will be sung, and five of them are used at three meetings out of every four. They are not important, for their words long ago ceased to have any meaning. Some of them had precious little to begin with.

The "scrap"-meeting is almost wholly a failure. One of its worst effects is that the meeting may seem to have been a good one. The singing has been lively, the prayers numerous, the reading of references prompt, and the leader has taken up as much time as usual.

There is a better way. It is not so easy. No better way is. It depends almost wholly on the leader. It requires study, secret prayer, and intelligent planning for the meeting. It encourages the use of helps, but only as *helps*. The leader studies his material, instead of taking it on faith. He finds the center of the theme, and makes the whole meeting bend to that. He selects hymns that fit the theme, and is not discouraged if some of them are unfamiliar. He interprets Scripture by Scripture. In his opening address he indicates what he considers the heart of the theme, which will provide a subject for the testimony service, so that whoever takes part in that exercise must do some independent thinking. He believes in intelligent and vital piety.

This better method has not quite so much "go" in it, judging by surface indications. But it has power in it,

and the possibility of growth, and it is a hint at the real object for which the devotional meeting was instituted.

The leader of the devotional meeting has a great opportunity. For the space of half an hour, more or less, he may speak the things that he has had on his heart. If he has ever felt moved to utter a message of help and inspiration, his time has come.

But what though he had not felt any impelling desire to publish abroad any special word? His assignment to lead the devotional meeting is none the less a great opportunity.

The theme for the meeting was carefully chosen long ago. It has in it great possibilities. The wise leader will begin a month in advance to look for hints and helps. He will find them in unexpected places. His reading of the Word will help him. He will get a thought at prayer-meeting. The pastor will on Sunday morning, all unconsciously, drop a fruitful suggestion in the course of his sermon. As he goes about his daily duties there will come many a hint from the newspapers. It is astonishing how many avenues of approach there are to a theme in which one is really interested.

Then the formal preparation will be carefully made. If a minister is under obligation to study his sermon, the obligation of the Epworth League leader is, if possible, more insistent. For the preacher will have another opportunity next Sunday. He may expand to-day's sermon into a series. He has abundant means of modifying what he says, or of deepening its impression, or of controlling its effects.

But in most cases the leader has only one arrow in his quiver. He has a single hour of opportunity. In that hour he must make clear the meaning and the teaching of the topic. He must so present it that it will stimu-

late thought, because otherwise the testimonies will drag. He must control all the exercises of the hour—singing, prayer, and testimony—so as to produce the effect for which the meeting was designed.

It is a big task. It can not be done well by one who glances at *The Epworth Herald's* devotional page, or the "Notes on the Devotional Meeting Topics," half an hour before the meeting. It can not be done well by one whose chief anxiety is to "have it over." It takes love and grace and pains and patience.

But when the task is rightly appreciated, and the privilege of it is fairly estimated, it offers a priceless opportunity to do a great thing in a great way.

A SCHOOL FOR LEADERS.

Leaders of the devotional meeting are made, not born. They must be recruited, enlisted, trained, drilled. This is the First Vice-President's work. If he will make it his special aim to secure a group of capable and effective leaders among the hitherto untrained members of the Chapter, he can make his term of office a great and lasting benefit to the Chapter.

There is not much opportunity for uniform methods in the training of leaders. The conditions vary so widely that no one method could succeed everywhere. In some Chapters the leaders for a month or a quarter may be gathered for a conference on the general ways and means of leadership. In others, the First Vice-President may need to go over the preparation for each meeting with the several leaders, helping, suggesting, supplementing their material and methods. If nothing more elaborate can be done, a plan from Syracuse, N. Y., is worthy of wide appropriation and use.

The following letter is sent out by the Department of Spiritual Work of Centenary Chapter, Syracuse, N. Y.:

To, leader of the Epworth League prayer-meeting, to be held.....
....., 190..

In sending this notification that you are to lead the Epworth League prayer-meeting on the above date, the Spiritual Work Department will offer you the following suggestions for

Leading the Meeting.

Leading the meeting is not driving.

Leading is not allowing a meeting to run itself.

Leading is having a definite object in view, toward which you will try to carry the meeting.

You have been chosen to lead. Determine to do your best, trusting God will bless your plans with success.

Be as willing to offer a prayer for yourself, or to give a testimony from your own experience as you will have others.

Be careful not to occupy too much time in opening the meeting. Minutes fly faster than you think when talking. Try to be an example of brevity.

Preparing for the Meeting.

Pray much for yourself and the meeting.

Get others to pray for the meeting and your leadership.

Study the Scripture lesson and topic thoroughly; memorizing it will help you.

Look up the Scripture references in your lesson; the illustrations from biographies in the Bible may be serviceable.

Get well in mind the relation of your topic to those of past and future meetings.

Ask the pastor to meet leaders monthly, and help you in this work and pray together. Discussing the contents of this leaflet may be helpful.

Fasten in your Bible notes and selections to be referred to during the meetings. Avoid reading prosy newspaper articles.

Supply the leader of the singing, and the organist, with the number of the hymns you may use in time for the rehearsal.

Secure a pledged attendance, and individual promises to take some part in the meeting, especially from the officers of the League and younger members.

Make special effort to get to your meeting young people who seldom or never attend the League prayer-meeting.

Conducting the Meeting.

Arrange to have the front seats occupied.

Begin the meeting promptly at the time for which it was announced.

If unable to begin the meeting on time with music, use responsive reading or have a service of prayer.

Take great pains to announce the numbers of the hymns so that all can hear them; repeating the announcement will be helpful.

Have the topic clearly understood early in the meeting, especially before the prayer service.

Placing the topic, Scripture references, and numbers of the hymns on the blackboard or wall bulletin will be invaluable.

Read the Scripture lesson as distinctly and impressively as you can, using your own Bible if practicable.

Try to make some short comment of your own on the Scripture lesson, after you have read it.

Direct the meeting as the Spirit shall lead you, trying to avoid the appearance of formality.

Change the usual order of conducting the meeting if you think it will add interest to the service.

If the prayer service seems to lag, ask those present to join you in repeating the Lord's Prayer.

If the testimony service seems to lag, announce a portion of Scripture to be repeated or read in concert.

Remember that unused time seems very much longer to the leader than any one else, and avoid hurrying the meeting.

If no one seems willing to use the unoccupied time, and you have exhausted your methods to create interest, close with a few words of cheer if the time for closing has not come.

Whatever the character of the meeting, try to close in time for a good handshake and a few moments of personal work without interfering with any service following.

After the Meeting.

Express personally your appreciation to those who have helped to make the service a success.

Be not discouraged if you have not accomplished all that you had hoped for in the meeting.

Leave the results with God and pray that the seed sown may produce an abundant harvest to the glory of the Master.

Follow up the meeting with personal work as you may have opportunity to do so.

Endeavor to help other leaders by your presence or co-operation as you would like them to help you in your meeting.

SOME GOLDEN RULES FOR LEADERS.

Grasp the Topic.—Do not “touch on the theme,” as the manner of some is. Get a clear understanding of it by handling it familiarly in your study until you know, for a certainty, just what it is and what it means.

Hold the Meeting to the Theme.—Some leaders say they can not, and others think they should not, lest some person present should seem to be debarred from testimony. But it is the leader’s business so to deal with the topic as to emphasize its testimony-value; to make it personal and direct, so that testimony in keeping with the thought of the subject shall be easier than any other sort.

Have a Definite Plan.—You need not be a slave to it, but you will find it makes an exceedingly useful servant to you. Foresee where you are likely to come out at the end of the meeting, and work to make the closing moments the climax of the hour.

Lead for Testimony.—It is good to make a brilliant address, but it is better to stimulate others to confess Christ, and to express their convictions, and to declare their purposes. Bend all your leadership to this end. Make it difficult for people to refrain from taking part.

Distribute Your Material Widely.—Make it plain to every member that you prefer three sentences extempore to three columns read from a book or paper. Say to each one, “Use this slip as a starting point, a suggestive hint.”

Do not ask the Pastor to do the same thing in every Meeting.—If he has taken the closing moments for several meetings in succession, ask him to give a Bible reading, or a brief word in introducing the theme. Let him put into plain language the doctrinal aspects of the subject. Perhaps he can sketch the relation of the theme to hymnology, or to Church history; he may be able to

throw light on the Scripture lesson by a simple word-study, or a retranslation of some word or phrase. In brief, he is too useful a man not to be used in every possible way. And he is usually as willing as he is useful.

Utilize all your Forces.—If there are half a dozen people in your Chapter who usually “do it all,” keep that fact in mind. Make determined attempt to secure the participation of the silent majority. Study the individuals. Adapt your request for their help to their special enthusiasms or abilities. Get hold of them at the angle of interest. Give your railway illustrations to the telegraph operator who belongs to your Chapter; the suggestive quotation from Milton to the teacher of English; the bit of astronomy or chemistry to the high school student; the idea caught from business to the store worker; the sidelight from invention or industrial life to the mechanic.

Let the Scripture suggest the Topic; not the Topic the Scripture.—The principal reference and the daily readings are not mere appendages of the meeting; they are the foundation on which it stands. The work of the meeting is to bring its participants nearer to God and to a better understanding of His love and His purposes. Of necessity, then, the Word of God is the one essential literature of the meeting. There may be used—should be used—other sources of illustration, enlargement, suggestion; but most of all the Word should be drawn upon. It is a mine which is in no danger of being worked out.

Watch the “Incidentals.”—If there is an announcement to be made of some forthcoming event, which, though harmless enough, would detract from the solemnity and power of the closing moments, let that notice be made earlier. Why not insist that all the notices shall be given and the collection, if any, taken before the most

important stage of the service has been reached? The order of Sunday worship in the Church is worth following in this particular. Watch the hymns! Do not permit hymns or songs to be sung that would not be in keeping with the theme. Select the songs beforehand, for this as well as for other reasons.

Beware of the "Helps."—*The Epworth Herald* and the other Church papers publish a large amount of helps for the devotional meeting, and the Book Concern gets out a booklet every six months containing notes on the topics. All this material is valuable, in its place. But it may easily become a hindrance rather than a help. No leader ought to follow it blindly. No helps, however good, can do for him what he ought to do for himself. At best, the expositions and hints thus provided are only suggestions, spurs, points of departure. The leader who spends much time beforehand in study of the topic and in prayer, will find innumerable ways of bettering the instruction given in the printed notes.

Begin Your Preparation Early.—Sunday afternoon at 3 o'clock is at least two weeks too late. The sooner you begin the fuller and richer your material will be. This does not mean merely that you will have more time for set study and planning. But once the theme is firmly fixed in your mind, without conscious effort all your daily experiences will help to enrich it. A street incident which would otherwise have gone unnoticed will suggest an illustration. An allusion in a sermon will open up new avenues of thought. Your reading will surprise you by the way in which it sheds light on the subject. The psychologist has an entirely satisfactory explanation of this phenomenon; it is enough for most people to know that it is a fact.

If early preparation is good for the leader, it is also good for those he desires to help him.

To be asked a week or two in advance means much more than to be asked within an hour or two of the meeting. And it is the surest way to get the best possible help from all who take part in any manner that requires preparation.

Be the Leader!—In the great majority of cases the leader, while not monopolizing the meeting, should take such part as will justify his appointment to lead. There are very few occasions when a pithy, well-considered address of from five to ten minutes could be counted out of place or unnecessary. The theme has given the leader a message, and he should let no light matter deprive him of the privilege of speaking it. In other respects, the leader may make his leadership effective and profitable, but in this directing of thought and interest to the subject in hand he has his largest opportunity, and he owes it to the Chapter and himself that he shall not miss it.

Do not Fear Informality.—Sometimes a meeting can be stimulated into life and interest by a few questions directed to particular individuals. “Mr. Walker, do you think the thought given by Miss Morton can be applied to others than Church members?” “Dr. Brown, have you found it impossible to use this principle in your pastoral work?” “Mrs. Williams, why is it difficult to reach the standard set by our theme?” And so on. There is no shorter or surer way to set minds at work than to suggest something which presents itself in different aspects to different people. Only be careful that the questions do not precipitate debate or extend discussion.

Speak a Living Language.—Things religious have been talked about so much, and sometimes with none too clear a sense of what the words used really meant, that

we have a stock of religious words and phrases whose value is practically zero. They carry no meaning; they sound familiar, and pious, and it is perfectly safe to use them, but it is also perfectly profitless. Avoid them. Speak the language of your own experience. Drop the old, threadbare phrases. Be natural, spontaneous, unaffected, direct. Everybody understands sensible speech. The great facts of religious experience can be stated in every-day English. Coarseness is never permissible; but why should foggiess be tolerated? Talk in the common language of the people, as Jesus did, and as all the great preachers have done. Leave theological and dogmatical abstruseness to the people who need an abundance of words to hide their poverty of thought.

Pray!—The meeting you are to lead is a *devotional* meeting. You are to lead it into the presence of God. How can you, except you know the way? Season all your preparation with prayer. Pray for yourself, that you may be led of God to be the largest possible blessing to the meeting of which you are leader. Pray for the members you have asked to take part. Pray for the members and others whom you have urged to attend. Pray for the presence of the Holy Spirit in the meeting. Pray for definite results. Get others to join you in prayer for these things.

Keep the Machinery in the Background.—If you have given out numbered references, or have otherwise arranged with members to take part, let it all be done as spontaneously as possible. Do not announce speakers, either by name or number. Let them know beforehand when you will want them. This is not deception; it is good management. The best organized public gathering in this country is the quadrennial convention of the Student Volunteer Movement, but nobody would sus-

pect that fact from the simplicity of the proceedings. No one outside the responsible officers can "see the wheels go round." But the wheels go round, nevertheless. And no gatherings excel these conventions in spiritual and far-reaching influence.

Strike for Results.—What is the design of the young people's devotional meeting? It is to promote the spiritual life of young Christians and to secure the salvation of the unsaved. The fact should not be lost sight of for a moment. The comments upon the topic, the singing, the prayers, the speaking, should all lead directly to that one end. And the last five minutes of the meeting should be given up to fruit-gathering. If the leader is a person of experience he may make a tender, searching appeal, and strive to get some young Christian to commit himself to Jesus more fully, or some unconverted person to surrender at once.

The pastor can often close the meeting more effectively than any one else. If some one expresses a desire for the special prayers of the meeting, a season of prayer may be held. Or if the circumstances seem to favor it, a brief "after-meeting" may be provided for. Remember this always: A meeting which does not create in some soul an intense hunger after righteousness, and which does not bring it to a decision to cry to God for help, is a failure. Too much time is given to seed-sowing in our devotional meetings, and not enough to the inspiring work of gathering the grain.

SOME DETAILED PLANS.

A Meeting for Prayer.—The wisest way to plan this meeting will be to make it a real prayer-meeting. It should not be permitted to drift into a discussion about prayer, or a series of aimless talks on prayer. Pray!

But a prayer-meeting, more than any other, must have definiteness and directness. There should be careful survey of the Chapter's needs, and a study of the prayer-life of its members. How many comrades of the Morning Watch are there in the Chapter? Enlist them.

After the leader's opening talk let there be four "times of prayer." "Prayers of confession," the personal and collective failures and wrong doings of the members and the Chapter, humbly and penitently acknowledged, and forgiveness for them sought. "Prayers of supplication;" the needs which seem greatest brought boldly and believingly to the throne of grace. "Prayers of co-operation;" the work of the kingdom in the community elsewhere, frankly accepted as a direct personal obligation, and greater loyalty to that work gladly assumed. "Prayers of intercession;" for all who have need, whether in the home Church, in the home town, on the frontier, or out on the edges of heathenism.

Close the meeting with an invitation to those who for any reason desire to be included in your ministry of intercession, and are willing to say, "Pray for us."

The Present Christ.—After the leader has spoken, let him set questions before the members, written on a black-board, or printed on slips, or in some other effective way. Then invite responses during the time set apart for testimony. Such questions as these may be used:

If Christ Came to Our Town—

Should I be glad to see Him?

Where should I wish Him to find me?

What work now being done would He commend?

What neglect would He condemn?

What business would He disapprove?

With whom would He spend most of His time?

What claims would He make?

What changes would I make if I had twenty-four hours' notice of His coming?

How would He be received?

What work would He begin to do?

Let the testimonies end fifteen minutes before the time to close the meeting. The pastor or the leader may use half of the remaining time in pressing home this application, "In answering these questions we have revealed our present duty and privilege. It is a vision of opportunity to be Christlike, to show that Christ dwelleth in us. What shall we do with the vision?"

Close the meeting with a simple, tender, searching consecration service.

An Evangelistic Devotional Meeting.—The leader has a great opportunity. Enlist the active help of the entire department of spiritual work, and get ready by prayer, by self-dedication, by personal work, for a revival which shall begin in the League meeting.

Ask the pastor to take his place as general director of this meeting. In many cases it will be possible to combine the League service with the evening preaching service, in which the pastor will supplement the League's work by a tender, earnest, urgent presentation of Jesus Christ as a present Savior from sin. If that can be done, and the League members will co-operate by giving the Christian invitation in person to those of their friends who are not Christians, this meeting may be the most important and resultful of the whole year.

A "Peace" Program.—Singing: "Onward, Christian soldiers."

Prayer: Thanksgiving for the advance of Christian ideals in the national life; petitions for presidents, kings, and all in authority, that they may be peaceable and God-fearing men; for nations now at war, that they may be

induced to end the struggle; for the prosperity of all people and institutions that are working for universal peace; for the spread of the Gospel as the surest way to lasting peace.

Singing: "God of our fathers, known of old."

(Kipling's Recessional.)

Address: "The source of the world's peace."

One-minute talks: "The gains of peace as shown by the losses of war." (Seven or more speakers.)

Singing: "God, the All-Terrible." (Hymnal, No. 707.)

Two-minute talks: "How to secure peace." (Five or more speakers.)

Singing: "A mighty fortress is our God." (Luther's hymn.)

Address by pastor or leader: "What can we do in the interest of universal peace?"

Singing: "The battle hymn of the republic."

Beginning New Work.—A Cabinet meeting should be held during the week before this devotional meeting, if possible. If the Cabinet decides to take up some new form of work this year, there can be no better time to announce it than now, and to enlist the co-operation of every member. In case this is done, divide the time of the devotional meeting into three parts: the first, for the discussion of the topic in its larger and more general aspect; the second, for the presentation and explanation of the new plans; and the third, for some brief but earnest and definite moments of solemn dedication to and acceptance of the new work.

The Central Office, 57 Washington Street, Chicago, will furnish explanatory literature on Bible study, the Morning Watch, Christian Stewardship, temperance work, and personal evangelism. The Young People's De-

partment of the Missionary Society, 150 Fifth Avenue, New York, will furnish literature on mission study. The Station Plan, 150 Fifth Avenue, New York, will send information concerning that most practical and workable method of helping the missionary work of the Church.

A "Prayer"-Meeting.—Use these themes for study and comment: Christ as a man of prayer. The men of prayer of the Bible. The reasons for prayer. Incitements to prayer. The time for prayer. The place of prayer. Victories of prayer. Christ's teachings on prayer.

Scripture References.—Bible Instances of Secret Prayer: Gen. xxxii, 9-12; 2 Kings xx, 2; Neh. ii, 4; Dan. vi, 10; Matt. xiv, 23; Matt. xxvi, 36-39; Mark i, 35; Luke v, 16; Acts ix, 40; Acts x, 30.

Hindrances to the Prayer Life: Job xxxv, 13; Psal. lxvi, 18; Prov. i, 24-28; Prov. xxviii, 9; Isa. lix, 2; John ix, 31; James i, 6-7.

Sustaining the Prayer Life: Psal. xxvii, 8; Rom. viii, 26; Eph. vi, 18; Phil. iv, 6; Col. iv, 2; 1 Thess. v, 17-18; Heb. iv, 16.

Blessings of the Prayer Life: Psal. xxxvii, 8; Psal. lxxxvi, 5; Psal. xci, 15; Prov. iii, 6; Atmos v, 4; Luke xxi, 36; John xv, 7; James i, 5; 1 John v, 14.

Questions for Testimony.—What is prayer to you, a duty or a delight?

What is it to "pray without ceasing?"

How large a place should be given to thanksgiving in our daily prayers?

How can we use the Bible as a help to prayer?

What are some of the things that hinder the life of prayer?

Books on the Life of Prayer.—Mr. Mott, in his pamphlet on "Secret Prayer," which is itself well worth

careful study, recommends the following books: "Prayer: Its Nature and Scope," by H. Clay Trumbull; "With Christ in the School of Prayer," by Andrew Murray; "Secret Prayer," by Professor H. C. G. Moule; and "The Still Hour," by Professor Austin Phelps. He also recommends three pamphlets, "Prayer and Missions," by R. E. Speer; "Secret Prayer a Great Reality," by Henry Wright; and "The Practice of the Presence of God," by Brother Lawrence. These pamphlets may be had from the International Committee, 3 West Twenty-ninth Street, New York.

The Christian and Amusements.—Plan this meeting with special care. The topic is one which always interests young people. You may have a few in your Chapter who are radical on the subject. Do not try to suppress them. Give them full opportunity to speak.

But select for special participation only those whose spiritual life is such that their words will carry weight. That does not mean the dull members, or the narrow ones, but those who have the most vigorous personal religion, and who do not spoil their influence by inconsistency in matters of amusement.

Let the prayer service be as earnest and tender as possible. It is unusually important that the meeting shall rise at once to a high spiritual level and stay there. Pray for the tempted, for the eager ones to whom all life's offered pleasures seem real and lasting, for those who have gone far on the road of doubtful delights. Pray for higher and clearer ideals. Thank God for the power of pleasure, the gift of laughter, and the zest for joy. Pledge a new allegiance to the Lord Jesus, seeking to have the same mind and to follow in His steps.

Hold up worthy ideals. Self-respecting young people

do not need to be kept amused constantly. A program outline is appended:

Song service, ten minutes.

Brief prayers, following suggestions above given.

The Scripture lesson.

The leader speaks: "Recreation as a duty."

Members speak: The test of right recreation; a review of Bishop Vincent's "Better Not;" recreation by a change of work; the high purpose of recreation; the border line in the field of doubtful practices; the joys and pleasures of the Christian life.

Testimony.

The League benediction, or this, "Let all those that put their trust in Thee rejoice."

"Let them ever shout for joy, because Thou defendest them."

"Let them also that love Thy name be joyful in Thee."

Christian Education.—If possible, get one or two college folk to take part; people who have been to school and know what they are talking about. Have at hand information about the nearest Church school. Here is an outlined program:

Song service, ten minutes.

The Scripture lesson.

The leader speaks: "Right and wrong education."

A member considers the question: "Who can afford to go to college?"

Another asks: "Why go to college?"

Another member inquires: "What kind of a college?"

Two members consider: "How to secure a Christian education if the way to college is not open."

General testimony on "The reason why all Christians should be educated Christians."

A "Vision" Meeting.—This may be made a beautiful

meeting. If it is conducted like an old-fashioned love-feast some people will be inclined to take part who have long been silent.

The leader will need prayer and quietness before beginning his meeting. Go into the secret place and seek a clearer, brighter vision of the Lord. Let Him become real to the leader's heart, and He will be real to the people in the meeting.

Ask the members to "tell their experience." Put the invitation to testimony in the form of questions. "What was your first vision of Christ?" "How did it affect your life?" "Has the vision changed?"

You will hear of Nathanael visions and Matthew visions and John Baptist visions and Zaccheus visions and centurion visions and Wesley visions, Saul visions, Augustine visions, Luther visions. "God fulfills Himself in many ways."

Perhaps it may be helpful to have a few brief recitals of "How Christ reveals Himself to men," describing some of the experiences indicated in the preceding paragraph. Follow these with the personal question: "How did Christ first show Himself to you?"

As the meeting draws to a close the vision of Christ may have dawned for the first time on some one present. Find that one. Devote the last five minutes to the search. You may help a soul into the light of Christ's love.

A Service of Confession.—This meeting will, of course, be largely a meeting of testimony. Plan to give as much time as may be necessary for this part of the program. Let every exercise emphasize the duty of witnessing for Christ.

If you have reason to believe that there will be some present who are trying to be silent disciples, urge the duty of confession. Insist, plainly, though kindly, that

it is quite as important as following Christ in life. Show that such following can not be complete and satisfying without an open declaration of purpose and allegiance.

Various sub-topics may be assigned to various members, asking them to take these as themes of three or four minute talks, of course, using their own language, and finding other ideas besides those suggested.

The testimonies should be pointed and personal confessions of Christ as Lord and Savior, as Redeemer and Master of life.

At the close of the service let the leader or the pastor urge with great tenderness the claims of Christ on those who as yet have not confessed Him. An altar service may be made of great value toward this end.

A Decision Meeting.—Group all remedies for present-day evils around the Gospel.

Ask for reasons why other remedies fail—such remedies as socialism, co-operative colonies, the anti-poverty society, political reform, philanthropic movements, and education.

Let the testimonies be of the “one thing I know” order.

The range of hymns appropriate to this topic is almost limitless. Here are some: “The Great Physician,” “Just as I am,” “At even, ere the sun was set,” “I heard the voice of Jesus say,” “Whiter than snow,” “Of Him who did salvation bring,” “Come, said Jesus’ sacred voice,” “There is a fountain filled with blood,” “Rock of Ages.”

FOR OPENING THE MEETING.

The Canadian *Epworth Era* suggests several good and helpful ways for opening the devotional meeting.

Open with silent prayer.

Open with an appropriate solo.

Open with a series of sentence prayers.

Open with a blackboard talk on the topic.

Open with a word from your pastor, previously asked to give it.

Open with six comments on the six daily readings of the week.

Open directly with some abrupt and striking word about the subject.

Open with an appropriate recitation, rendered by some younger member.

Open with Bible verses brought by the members as their testimonies.

Open with the Scripture lesson read by two members who will stand before the Chapter and read alternate verses.

Open with a series of Bible verses bearing on the subject, giving out before the meeting to a number of members, who will read in the order in which the slips are numbered.

Open with a Bible-reading on the subject, making sure beforehand that the members bring their Bibles. Give out numbered slips containing references, and have them read in order.

In your opening always seek to touch the highest themes. Remember that novelty is of value only as a stepping-stone to interest. If you can get the interest in an old way, do so.

FOR VARIETY IN THE MEETING.

Sing the hymns from memory.

Ask questions, the answers to which are Scripture sayings. This may be used instead of a Bible reading.

Put all the thought of the topic into half-a-dozen plain questions or less. Write these on the blackboard, or

on a large sheet of wrapping paper, and let the testimony be in answer to these questions.

Secure telegraphic testimonies from absent members, written on regular telegraph blanks, and limited to twenty words.

Exchange leaders with a neighboring society, possibly of a different denomination.

Get special music, if it is appropriate to the theme.

Find one of the great hymns which will illustrate the topic, and get some one to recite it from memory.

Occasionally hold a meeting which shall be exclusively a *prayer-meeting*.

Call for a brief season of prayer at some moment of unusual feeling.

For a change, limit all speakers to one minute.

Try a question box. This should mean vigorous advertising, also.

Change the seating plan, especially if it has been stiff and formal. Arrange the chairs in semi-circular fashion about the speaker.

Call for the reciting, in concert, of familiar Scripture.

Drop all the familiar phraseology that has ceased to mean much. If a Chapter should not hear for fifty-two Sundays the words, "The time is yours; do not let it go to waste," nobody would be the worse for the deprivation.

Let the leaders for a month arrange a plan which will provide a different method and different material for each Sunday.

Put the song service at the close of the meeting one week, in the middle the next. The third week sing only two or three songs in the entire meeting.

Announce that the first ten minutes of the testimony service will be for some special class; the new converts,

the oldest members, the members who have joined this year, or others.

Soul-winning is never monotonous. If there is the slightest sign of interest on the part of the unconverted, devote the closing moments to the deepening and making definite of that interest.

Have two leaders; one with some experience in the work, the other a comparatively untried member. This will give variety, and at the same time be a good training for the younger members.

Instead of voluntary testimonies, call on one to speak, who, after speaking, calls on another, who, after speaking, calls on another, and so on. It puts everybody on the alert.

Let the Scripture lesson be given from memory. Sometimes, if it is a familiar Scripture, use it responsively, both leader and congregation giving it memoriter. Expand this plan so as to include all the songs used during the evening.

When your meeting is distinctly evangelistic, use every effort to get your unsaved friends to attend. Set people to work giving personal invitations. Invite testimony on such themes as "What I was without Christ," "How I found Christ," "What Christ has done for me." Be ready to put the meeting into the hands of the pastor whenever there is any sign of intense spiritual interest which may lead to immediate seeking of salvation.

CLOSING THE MEETING.

The closing moments are the most important. It is possible to spoil utterly a good meeting by the use that is made of the last five minutes. Therefore, while ready to take advantage of unusual circumstances, have a definite plan for the closing moments. Do not let the meet-

ing "fade out," or run out from sheer weakness. The moment that it seems best to close, begin on the special plan provided.

In every case, where it is possible, give the invitation to accept Jesus Christ as Savior.

The repetition in concert of some appropriate Scripture or hymn of devotion will secure the participation of many who have had no opportunity to take part otherwise, or who, for various reasons, have remained silent up to this point.

Often the pastor is the person to be asked to take charge of the closing moments. He will sum up the lesson and the testimonies, and give a brief, pointed, loving exhortation based on the topic for the evening.

It is rarely out of place to close with prayer, and the more who can be induced to share in the prayer, the more helpful it will be. Silent prayers, sentence prayers, prayers by three or four members, called upon for that purpose, chain prayer (in which each one taking part calls on some one else to follow him), prayers quoted from Scripture or from hymns, all these will be found of value. But always bear in mind that in prayer, of all things, the spirit and the purpose is all-important, while the form is of small moment.

Do not permit the serious thought of the hour to be dissipated by a varied lot of notices. Get the announcements—and the collection, if there is one—out of the way earlier in the meeting. Of what value is an impressive meeting, which has set many to thinking on vital themes, if it ends in a jumble of advertisements which relate to every interest of the Chapter except the spiritual? No wise pastor would dream of reading pulpit notices at the close of the sermon.

Whatever the method employed, seek to make the last

moments of the meeting the most important. Bring the hour to its climax just before it ends. End at the highest point of conviction and feeling, so that it will be the most natural thing for the congregation to go away with its mind made up to some definite form action. That is the test of every method by which the Gospel is presented. If it reaches the will of the hearers, it is well. If not,—if it has merely interested the intellectual faculty, or excited the emotions—it is a failure. Our business is to *persuade*. We must do that, or it matters little what we do.

HOW TO TAKE PART.

By prayer.

By a word of testimony ending with prayer.

By quoting a verse, or, preferably, two or three verses of Scripture.

By giving the reason for your appreciation of the Scripture you quote.

By quotations other than Scriptural, given from memory.

By a few words of comment, relating the quotation to the topic and to your own experience.

By appropriate reading from current literature.

By reciting a hymn or other poem.

By telling of some incident within your own observation which illustrates and enforces the theme.

By referring to some such incident as the one last mentioned, which you have found in the course of your reading.

By a brief expression of your own thought on the topic of the evening.

By personal testimony for Jesus Christ, with special reference to the theme of the meeting.

And personal testimony is of all ways the best.

THE SINGING IN THE MEETING.

This is a difficult subject. There is plenty of willingness to sing, and, as a rule, plenty of singing. But appropriate and heartfelt singing is not so common.

It seems absurd that one should consider it necessary to say "Select the hymns in advance," but the advice is sorely needed by thousands of leaders. In the serene consciousness that there are half-a-dozen songs in the book which everybody can sing without the slightest effort of memory or of the reflective powers, the leader trusts to the inspiration of the moment, or falls back on the nerveless "Has any one a song to suggest?" It would seem that the frequent ridiculous situations to which this expedient gives rise would in time cause leaders to avoid it. But it still flourishes, and perpetuates the use of many a common-place song. This drawing a bow at a venture, and its companion method of "leafing through" the book during an awkward pause in the meeting, are deadly enemies of a successful service of song.

Select the hymns after all other preparation has been made. Take the book your Chapter uses, and go through the whole list of possible hymns that will fit the theme.

If you have a reasonably proficient organist, do not hesitate to select a few unfamiliar hymns. One of the reasons often given when inviting all to sing is, "This is such a familiar hymn that everybody can sing it." Sometimes that is precisely the reason why many do not sing that particular hymn. Most people enjoy singing the unfamiliar hymns. They give more attention to the words, and are more likely to be struck by the thoughts embodied in them.

Occasionally sing fewer hymns, and utilize the time thus saved in singing the stanzas usually omitted. We

are in some danger of thinking that two stanzas of a hymn constitute all of it that is worth singing.

Get the best hymn-books you can afford. Some Chapters are wisely adopting the new Hymnal. They will be a long time exhausting it. The best books are usually as cheap as the poorest, to begin with, and in the end there is no comparison. Do not buy a one-man book. The fact that you have heard a Gospel singer render effectively half a dozen of the songs in his latest book is not an infallible indication that your Chapter should have that book. A one-man book, especially if it is of the sort that the man carries with him for sale, is not likely to be worth much to anybody six months after date. Ask a competent musician, who should, of course, be a Christian, to help your committee in the selection of the new book your Chapter has ordered to be bought. He will not save you much in the actual outlay of money, but he will save you some disappointment born of unconscious and unnecessary blundering.

Why not a choir and an orchestra? Both are within the capacity of thousands of Chapters, and a choir is so easily secured that no Chapter need be without one. It will create some new problems, perhaps, but it will solve some old ones.

Select the closing hymn with special care. If you can find one which summarizes the thought of the topic, or which crystallizes the convictions the topic has created, or which expresses some determination or purpose appropriate to the theme, use that hymn. It may not be familiar. So much the better. First read it in concert. Let its meaning be clearly seen, then sing it with feeling and thoughtfulness. It will be surprisingly effective.

The old-time method of impromptu song is often employed with thrilling effect. To avoid possible confusion,

let this work of starting a hymn without announcement be given to one or two persons only, and let it be understood between them and the leader what songs they shall start. Of course this method is impossible with unfamiliar hymns, but it is one of the most valuable and inspiring ways of using the old hymns. For some reason it often happens that more people will join in such an informal outburst of song than will attempt to sing when number or page is given and a prelude is played.

The organist has much to do with the success of the song service. He may control the time of the singing, and often its expression also. He should sit at the organ throughout the meeting, so that all needless pauses may be avoided. He should not play preludes, except for the rarely-used hymns. Ordinarily the chord is sufficient. Interludes, as everybody knows, long ago went out of fashion. Let us hope they will never return.

Colleges have their songs. Why should not Epworth League Chapters have their hymns? The students at Drew Theological Seminary have long been in the habit of considering Faber's hymn, "Faith of our Fathers," as the seminary hymn. It is sung on anniversary occasions, and whenever the loyalty and devotion of the students have been particularly aroused. Such a custom is especially appropriate to the League Chapter. It would be an additional bond of fellowship, and there are many occasions when the use of the "Chapter hymn" would be both appropriate and beautiful. At group meetings, for example, and at conventions, the roll of Chapters might be answered by each delegation singing its hymn. Do not select one which will soon be outworn, or which will become tiresome. As a rule, one of the grand old hymns of the Church is more desirable than the latest copyrighted novelty. And, in any case, avoid as you would

the plague a song where words are senseless, or whose music suggests the music-hall or the circus.

USHERS.

Few Chapter devotional meetings as so small as to be able to do without ushers. In the large Chapters ushers are indispensable.

They should see that the room is properly warmed and ventilated before the meeting begins.

They should see that the seats are properly arranged, that there are song-books and Bibles within the reach of all.

They will strive courteously to fill the front seats first, so that the late comers will disturb the meeting as little as possible.

Ushers have the best opportunity of securing the names of strangers and turning them over to the chairman of the department or the chairman of the Mercy and Help Department.

OPEN-AIR SERVICES.

From late spring to early fall many Chapters will find open-air services a great means of usefulness. Contrary to the usual belief, the summer is a most favorable time for revival and evangelistic work,—but not in stuffy churches and badly ventilated halls. The widespread habit, which our climate fosters, of spending as much time as possible in the open air during the warmer months, offers a suggestion to the aggressive Christian which ought not to be ignored.

The people are already out-of-doors. A little music will usually draw a large crowd. The open-air service which follows, if it is wisely planned, will hold the crowd which the music draws.

An open-air meeting must not be conducted after the same fashion as one conducted inside a church building. There must be an entire absence of stiffness. The street is not the place for ritual. The meeting must stand entirely on its own merits. It can have no crutches of Churchly surroundings, of the dim religious light and Sabbath-like atmosphere of the sanctuary. Whatever is done must be done promptly, positively, and without any break in the chain of exercises.

The singing must be vigorous, confident, and sufficient in volume to sustain itself without any assistance from the crowd. The crowd may choose to join in, but it is well not to be dependent upon it. The hymns that are sung will be set to practicable tunes, tunes that are attractive, if not familiar. But it is not necessary to copy slavishly the methods of the Salvation Army. Methods are not so important as spirit. With the proper knowledge of the character of a street crowd, an intelligent leader can usually devise his own method.

If the open-air service is to be held in an incorporated town it will be necessary to seek official permission before taking any positive steps. A good location should be selected beforehand. Do not start out, like Abraham, not knowing whither you go. The best location is one which, while being close to the main stream of travel, is not so near as to be disturbed by the noises of the street.

In the conduct of the meeting one or two things should be specially noted. Long prayers are fatal to an open-air service. Indeed, it is sometimes wise to omit prayer altogether. A preliminary meeting with the workers may be held in some quiet room, and prayer for the service may there be offered with large prospect of blessing. But when the meeting is on the crowd must be held. Anything which breaks the magnetic current be-

tween the speaker and the hearers will hurt the meeting. A street crowd, once its attention is distracted, is gone.

The speaking should be direct, forceful, and brief. If a sermon is attempted its introduction and peroration should both be amputated, and what is left set on fire with earnestness. The closer the workers are to the crowd the better. A prayer-meeting may drag itself along to some sort of a conclusion with twenty feet of empty benches between the people and the leader, but in an open-air meeting the thing is utterly impossible. Hold the meeting, if practicable, so near to the church or other meeting-place that a brief after service may be held indoors. To this service all who desire to come will be welcome. There direct personal dealing with individuals about their soul's salvation will be entirely in place, and often fruitful of blessed results.

HOME PRAYER-MEETINGS.

The prayer-meeting in the home has long been a most helpful means of carrying on spiritual work. Community prayer-meetings are famous in the history of revivals. The Epworth League Chapter is admirably adapted by its spirit and organization to conduct just such meetings as these. They may be held at homes distant from the church, in order to reach people who are not reached by its regular services. The homes of those who are shut in by any manner of infirmity are usually gladly opened for prayer services.

In times of revival a chain of home prayer-meetings may be established in such a way as to include the entire Church. The Epworth League may co-operate with the pastor so effectively in this work that its continuance for two or three weeks before the opening of special revival

services will pave the way for instant victory at the very opening of the more public services.

At every home prayer-meeting a number of active Christians should be present to render help in song and prayer. By dividing the departments of the Chapter into small groups a force may be organized sufficient to hold home prayer-meetings in every section of the parish on the same night.

CHAPTER VI.

GETTING AND USING SPIRITUAL POWER.

THE PRACTICE OF THE PRESENCE.

It is particularly fitting that the great campaign for the Morning Watch Enrollment should be inaugurated on the first Sunday of the year. This day is the beginning of the Week of Prayer, many Churches are in the midst of special revival efforts, the Bible study classes are settled in their work, and it is the commencement of a new year.

Every Chapter in Methodism should make plans to present the Morning Watch at the devotional meeting on that day. The enrollment is not a new organization, nor does it require a separate committee. It is simply an enrollment of members of the Epworth League, and other young Christians who will sign, and endeavor to get others to sign, a card reading as follows:

Comrades of the Morning Watch Enrollment.

Trusting in the Lord Jesus Christ for help, I will make it the rule of my life to set apart at least fifteen minutes every day, if possible in the early morning, for quiet meditation, Scripture reading, and prayer.

Signature.....

Address.....

Please sign and return to Bureau of Bible Study, 57 Washington St., Chicago, Ill.

Many of the young people in the League strive to be regular in reading their Bibles every day; but when the reading is done here and there, with no fixed purpose, and at any convenient time, it is likely to be neglected. The Morning Watch suggests a time, supplies a definite purpose, and makes the Bible a living book.

Some members are doing daily study in the regular Epworth League Bible courses. All such members, and those who are doing no study at all, should become comrades of the enrollment. To sign the card gives definiteness and fixedness to one's purpose, gives the movement the strength and inspiration of numbers, and puts the signer in a position where he can consistently urge others to make a habit of daily Bible study and prayer. The devotional meeting at which this subject is presented should be in charge of the first department.

The following suggestions may prove helpful to the committee in presenting the enrollment, and in making as much of the day as possible.

1. The First Vice-President should order, at once, from the Bureau of Bible Study, 57 Washington Street, Chicago, a supply of Morning Watch circulars and cards. The circulars and cards are sent free of charge when ordered in limited quantities. In lots of 100 or more, 15 cents per 100 is charged to cover postage.

2. At the meeting several speakers should present such topics as the following: "The advantages of keeping the Morning Watch," "The value of meditating on the work of God," "The Morning Watch for personal spiritual growth," "The place of daily Bible study and prayer in the life of the young Christian."

3. Where there are regular Bible study classes, the members of these classes should give short testimonies

concerning the value of daily Bible study to the spiritual life.

4. A prominent place should be given to those who are already "Comrades." Their testimonials should be so framed as to induce others to enroll.

5. Ask the pastor, in a few words, to indorse the enrollment and make prominent several points, viz.: That the enrollment is not an inflexible pledge; one can withdraw from it at any time; that there are no dues nor taxes; that each one can decide for himself how he will spend the time each day.

6. At the close of the meeting the cards should be passed, and after a few moments of silent prayer, should be signed by all who desire to do so. The cards should then be collected and forwarded at once to the Bureau of Bible Study, 57 Washington Street, Chicago. The cards are filed and acknowledged by the Bureau. Each signer receives a neat covenant card, free of charge, for his own use. This covenant card should be signed and placed in some conspicuous place, where it can be seen each day.

7. The campaign should not end at this meeting. It will be but a beginning. A personal canvass of the whole Chapter should follow. This canvass can be made by the members of the Spiritual Department, or by a specially appointed committee.

8. In all the plans for this day there should be much prayer by all concerned. The speakers and the music should be selected with great care. The meeting should be characterized by no mere temporary enthusiasm, but should be pervaded by an intense, quiet, heart-searching spirit.

THE ELEMENTS OF THE MORNING WATCH.

Prayer.—The secret of prayer is the sense of relationship. If we are God's children, prayer is not only essential, but natural to us.

“Prayer is the Christian's vital breath,
The Christian's native air.”

Whatever scoffers may say, and whatever may be the claims of science regarding the uselessness of prayer, we have one sufficient answer. These nineteen hundred years attest, through the experience of myriads of God's saints, that prayer is a real force and must be reckoned with. That is a good enough answer for the critics. For the Christian himself there is a more vivid proof. In the measure that he has been a praying Christian he has been a successful Christian. There are many causes of backsliding, but none are so certain to produce that effect as the neglect of the prayer life.

Prayer at the day's beginning is likely to fix the level of the day's living. It is a confession of allegiance, and going from the presence-chamber of the King to a day of sinfulness is not possible, continuously. Either the sinful day must be abandoned or the morning prayer will be.

Prayer at the morning hour works its most potent spell upon our own lives. There is a mighty reflex power in prayer. It reacts upon ourselves. The morning finds us rested. Our minds are clearer than at a later hour. The day has not yet written its marks of care and pre-occupation upon our faces and our hearts. God has the first opportunity to bring moral and spiritual forces to bear upon us. It gives God the firstfruits of the day, the right of way in our lives.

Meditation.—Meditation is an old-fashioned exercise.

It is not popular in the nervous new civilization of our time. It looks like laziness. It seems to be a waste of time. In the city we must read the morning paper at breakfast, finish it on the way to our work, and find something to be busy with after coming home at night. In the country the methods are different, but the purpose is the same. We dislike to shut ourselves in with our own thoughts. Sometimes we are afraid of ourselves, afraid of what we will think about ourselves when we are forced to think, afraid of the direction in which our thoughts will lead us. Nevertheless, meditation is an exercise full of undeveloped possibilities for good.

It is good that we should think about ourselves. The exercise is not flattering, perhaps, but it is wholesome. A ten-minute meditation every morning may show us flaws in our Christian living which need only right attention to be corrected. The moments of quiet thought may readjust all our notions, and save us from humiliation and wasted powers in the later hours of the day. They make for righteousness at the very springs of life.

It is good that we should think about God, what He is, what His providences are, what He is seeking to teach us by our daily experiences, what His great salvation means to us, and what we can make it mean to others. In a peculiar sense God is our Father, for we have been born into the family of God. That means that He has claims upon us, and that we have claims upon Him. The Morning Watch may be made the communion hour, in which, besides the formal prayer, there shall be sweet and holy communion between the soul of the Christian and his Father in heaven.

Bible Study.—This is the practical link that holds the Morning Watch to reality. Prayer may become a form, and meditation a mere dreamy dozing, or a quiet think-

ing about business problems which nobody will interrupt. The Bible is not understood as it should be, because it is not rightly used. We go to it for proof-texts, for historical, geographical, biographical, and even theological facts, but we do not use it sufficiently as a manual of devotion. There is much in the Bible that has charm and depth of meaning only as it is read in the prayer spirit.

The Morning Watch is a thing of faith. The Bible is the foundation of truth on which the structure of faith can be built. The Bible is here. It is available, acceptable, inspiring, as well as inspired. It asks only to be used. The Morning Watch furnishes the opportunity. If fifteen minutes to half-an-hour seems too short, remember that it is more than the time that would otherwise be spent, haphazard, in Bible study.

Then, Bible study brings to us the Christ we need for our meditation. Without it, He is a vague, shadowy figure, half myth and half tradition. With it He appears as the Son of God, the revelation of the Father to the world, our elder Brother. In its pages we find Him speaking to us, His latest disciples, and saying to us, "Henceforth I call you not servants, but friends."

A PRACTICAL METHOD OF KEEPING THE MORNING WATCH.

Be Alone.—That is your right, and you need such complete solitude that you will be away from all but God. "When thou prayest enter into thy closet, and when thou hast shut the door, pray." Get away from all consciousness of the presence of others. If you can not do that in the morning, change the hour of your secret prayer rather than miss it altogether.

Pray.—"When thou hast shut the door, pray to thy

Father which is in secret." Begin the watch with communion, that the consciousness of God's presence may be felt at once. If you are out of hearing of the rest of the family, pray audibly. There is usually less difficulty in concentrating attention on the prayer if it is spoken.

Read.—This is the time for devotional Bible reading. Perhaps your prayer has suggested a passage to be read. A good plan is to lay out a course of devotional reading, if possible linking it with your work in Bible study, omitting those elements of the course that are not distinctly devotional. Read aloud, and read the passage twice or thrice.

Think.—Before you go about your business, face the day's life from the view-point of this place of communion and worship. Many a time you will be able to avoid temptation and to see opportunities for quiet helpfulness. You will go out to the tasks of the day girded with a strength not your own.

PERSONAL EVANGELISM.

Why should Christians be told that they must be eager to make Christians of others? We understand why a grocer asks his customers to secure other customers for him, or why a newspaper asks its subscribers to help increase its circulation. That is advertising, with the hope of profit arising from it.

But is not religion a different thing? Are we not dealing with something too delicate and too sacredly personal to justify our interference? The inner life is a secret and private concern. Why should we invade the seclusion of a man's soul, when we would scorn to venture, unbidden, into his house?

The answer has four forms.

We *would* venture, unbidden, into a man's house, if it were necessary to warn him of some great danger. Propriety is all very well, but in time of peril we set it aside. And so, because Christians believe that all who are not Christ's are in real peril, and threatened by suffering more terrible than any earthly calamity could bring, they believe that the unconverted must be re-proved, warned, exhorted "to flee from the wrath to come."

Another phase of the answer is that the Christian life is so full of privilege and promise that every real Christian desires others to know its power and blessedness. If propriety permits a good newspaper to be advertised by its readers, or a great remedy to be made public by those who have been benefited, there is a thousandfold greater reason for seeking to win our friends to Christ. He transforms life. He makes all things new. He implants the power of an endless life in the center of being. It is a marvelous change. It has come to us. We would that it might come to others.

The third reason for personal evangelism is that it is God's plan for spreading the glad tidings. He purposes that Christians shall win Christians. In most cases a direct personal interview will clinch a sermon or a book or a speech, when to preach another sermon or write another book or deliver another speech would result in total failure.

The fourth reason is that personal evangelism is necessary to maintain our own Christian life. Without some attempt to win others to our faith, we can not hope to retain that faith in vigor and clearness. He who can not recommend Christ to others will soon lose his own interest in the Saviour.

We are beginning to learn that it is a mistake to con-

fine our attention to the crowd. Religion is so intensely personal and individual that, no matter how general a spiritual movement may be, each person has a separate, distinct relation to it. Every case of conversion is the conversion of an individual. You can not save the masses, or the submerged tenth, or the other convenient rhetorical groups of people. You must save men and women one at a time. This was the method of the Master. His greatest messages, His most careful ministries, and His most successful labors were all for the benefit of the individual.

Peter, Nathanael, the Ethiopian ambassador, and the Roman centurion, all were brought to Jesus by the same simple method. There were great sermons in apostolic times, and great results came from them. But the care taken in the New Testament to record the winning of individuals by individuals has much meaning. The record is for our encouragement and our example. The preaching of great sermons to vast multitudes is good, but it can not be done everywhere, or by everybody, and if it could it is not the ideal way. Faith in Christ is an intensely personal thing. It is best awakened by direct, personal, private labor.

Personal Christian work is the best evangelism, therefore, because it is personal. A book can demonstrate the binomial theorem. But the plan of salvation is best comprehended when it is emphasized and illustrated by a saved sinner.

Another lesson we are learning is that there is no such thing as salvation by machinery. Boards, committees, societies, brotherhoods, leagues, and all the rest, are exceedingly useful, but none of them is a substitute for personal service in behalf of the unsaved. No one can escape the responsibility indicated in the story of the

Good Samaritan by sending a check to the secretary of the Society for the Relief of Distressed Travelers on the Jericho Road.

All this means that the Epworth League's purpose, to try "to help others attain the highest New Testament standard of experience and life," must be accomplished largely by personal work. Personal Christian work is not easily done. It is, perhaps, the most difficult form of Christian service. But at the same time, it is the most valuable form, richest in benefits to the worker, and in results. It requires a measure of personal spiritual life that is not so markedly demanded by any other form of religious work. One can do so many things in connection with the Church and the Epworth League without possessing the highest and most definite personal experience. But the work of seeking others, and dealing with them face to face concerning their salvation, can not be done when the spiritual life is at low ebb. The prayer-life must be unobstructed, and the sense of communion with God uninterrupted.

In the first place, then, the personal worker should seek the fullness of the Christian life for himself. Then there must be the most complete and most unquestioning dedication of his powers to this work. With such a beginning, the fear of man will become an unimportant thing. The Bible should be studied for its bearing on the matter of personal salvation. Then, here are a few simple rules of approach:

Be perfectly natural when speaking of spiritual things.

Avoid denunciation, or positive statements concerning particular sins. Leave these to the conscience, as it is enlightened by the Holy Spirit.

Do not be too careful. Prefer an occasional mistake to the missing of an opportunity.

As a rule, do not try to do personal spiritual work in a crowd.

Use simple language, and avoid as much as possible those stereotyped phrases which everybody recognizes, but which have ceased to convey any definite meaning.

Do not argue. Seek for points of agreement rather than for points of difference.

Be free to make use of your own experience.

As much as possible confine your work to those of your own sex and age.

Urge prompt action.

Secure co-operation in prayer. It is a great gain if the unsaved can be induced to pray for himself.

Do not tell any one that he is saved. He will find that out from a better authority than you are.

The beginning of personal work need not be postponed until you have a great number of people among whom to begin. There is some one already near to you whom you know, and to whom you can go without need of introduction or special ceremony. That one is the first person to whom your duty calls you.

When decisions have been reached, there is great need for care, and the following up of each individual case. Do not drop the acquaintance when the first great purpose of your work has been accomplished. You have not only brought a soul to Christ, but you have won a friend. Offer all possible help in the beginning of a new social life. Enlist the co-operation of a few warm-hearted, congenial Christians. Secure your new-found friend as a member of the Epworth League, and set him to work at once at some definite Christian task.

BELIEVE THEY ARE WORTH WINNING.

There is nothing like it for rousing the desire to win people to Christ. So long as we can not see any great gain in it, a thousand things will prevent us from becoming soul-winners. But when we put right values on eternal destinies, and on the influences which shape those destinies, hindrances disappear.

God believes in the worth of human souls. His plan to save them is His measure of their value. Our Lord put the divine estimate of a soul's worth into a form we could understand, when He gave *Himself* to save sinners.

We say we are profoundly grateful for the personal interest of Jesus Christ in our own souls. But He is no more interested in us than in the millions who have never confessed Him. If our gratitude measures our opinion of what He has done for us, should it not send us to these others, that they may share our joy?

METHODS.

Direct Personal Appeal.—It is the surest way, though often the most difficult at the outset. It was Jesus' way.

The Printed Page.—Much as some people may sneer at tracts, God has greatly honored them in the past, and will continue to do so. The form of the tract has been improved, and sometimes it becomes a full-fledged book. But in any form, wisely used, it will help in the work of soul-winning.

Intercessory Prayer.—The notable chain which started with a New York commercial traveler's prayer list had as its successive links the merchant for whom he prayed, C. K. Ober, now prominent in Young Men's Christian Association work, and John R. Mott, the leader of the Christian students of the whole world.

Letters.—When you can not go in person, you can

send a letter. Choose the moment of unusual experience, some sorrow, some affliction, or even some advancement and gain, to write a note of sympathy and cheer to the person concerned. That is the mother's way. How often it succeeds!

TEN POINTED QUESTIONS, PLUS ONE.

What is the best form of evangelistic work for the needs of the present day?

Is it true that most Christians have never won a single soul to Christ? What shall we do about it?

What is the best way to win souls for Christ?

What is the first requirement of a soul-winner?

Am I willing to go empty-handed into God's presence from my present place of opportunity?

In my present spiritual condition, am I fit to attempt personal work?

Considering my present way of life, would any one who knows me be willing to receive spiritual counsel from me?

Who is the first person I ought to try to win for Christ?

Would my nearest friends be greatly surprised if I should approach them about their salvation?

Suppose I should try to win somebody to the Christian life, do I know how to go about it?

In view of the answers to these ten questions, what is the first thing I ought to do as a Christian?

HOW YOUR CHAPTER MAY BEGIN.

Determine that you *will* begin.

Make the Chapter a "Win One Society," not in form, but in fact.

A passion for souls may be roused by skillful use of the Bible.

No fault finding; loyalty to the great purpose of the movement.

Agree with two or three others that you will seek the salvation of certain individuals.

Make a record of those for whom some member is specially concerned.

Cottage prayer-meetings afford fine opportunities for personal dealing with individuals.

Never be discouraged.

REAL HINDRANCES.

Inconsistent living spoils the work of many a would-be soul-winner. There is no critic like the unconverted observer of a Christian's conduct. You must not live on his level if you are in earnest about helping him higher.

But the removal of this hindrance is a double gain. A consistent Christian life is in itself a great reward. It means peace, joy, confidence. And it makes possible the greatest service earth knows—the leading of others to the love and presence of Jesus Christ.

Unbelief is a real obstacle. If you do not believe in God, that He can save souls, or in yourself, that you can seek souls, or in the unsaved, that they need salvation, you can never win souls to Jesus Christ.

Where is your unbelief? Surely not in God's readiness, if you believe in Him at all. Surely not in the sinner's need, after all you have seen of godless lives. Is it in your lack of confidence in yourself? Get that confidence, by whatever means you may. Pray, depend on God, and *begin!* We learn to do by doing, not by doubting or by theorizing. Begin with the opportunity nearest you.

Over-sensitiveness keeps many Christians from the direct work of soul-winning. They are unwilling to at-

tempt such pointed and definite effort. They fear repulse, or criticism, or discovery of their own unfitness. Some of these things may be imaginary, but the fear of them is real, and a great obstacle.

There is no remedy for it, except the acceptance of one's plain duty, and the conviction: "I can do all things, through Christ." That will come by prayer and quiet meditation, and by complete surrender of life to the purposes of God.

IMAGINARY HINDRANCES.

"People resent being appealed to so directly." They do if the approach is made without tact, or by some one in whom they have no confidence. But very few will resent the coming of one whom they respect, if there is evidence of genuine feeling and interest.

"I do not know how to argue with unbelievers." It is not necessary. They do not need argument. Most people who have not accepted Christ do not need to be convinced; they need to be convicted. You may be the messenger of the Holy Spirit in doing the work of conviction.

"I have had no experience." Neither Philip nor Andrew was experienced when they won Nathanael and Simon. There is no way to get experience unless you make a beginning. Find your Simon, your Nathanael. They are not far away. You need not many words. Simply: "I have found Christ. You may find Him." That is the heart and art of soul-winning.

"I am too busy to give the time such important work requires." You are not too busy to eat or sleep, or to do any other necessary thing. Only accept the truth that this is necessary work, and you will find time for it, even if it compels the giving up of some less important occupations.

"I am not sufficiently familiar with the Bible." That is, in part, a real hindrance, but it is not insurmountable. Soul-winning is one of the strongest incentives to Bible study. Try to win some one to Christ, and you will discover a new urgency toward knowing your Bible. But you know enough of the Scripture at this moment to make you a measurably successful winner of souls. Begin with what knowledge you have, and you will soon get more.

THE FELLOW-WORKERS' COVENANT.

This is, to begin with, a personal devotement to a certain definite purpose. Afterwards it is an enrollment for the sake of information, inspiration, and education. Every Christian who is willing in any degree to be a worker for the salvation of his fellows should have no hesitation in committing himself to this Covenant.

Copies of the Covenant may be had from the Central Office of the Epworth League, 57 Washington Street, Chicago, at the rate of 25 cents per hundred. That price makes them cheap enough to use in mass-meetings, in devotional-meetings, and, in fact, everywhere the claims of personal evangelism may be presented.

STUDIES IN PERSONAL EVANGELISM.

The Key.—The key to the twentieth-century revival is personal evangelism. If, in any Church or Young People's Society, a half-dozen, a dozen, or a half-hundred people would wait before God in humiliation and prayer until all hardness of heart was melted, all worldliness burned out, all cowardice removed, all pride destroyed, all self crucified, and then would go out in the power of the Spirit to speak in the name of Jesus to those who know not Christ, there would soon come such a Pentecost

Price per hundred, twenty-five cents.

Send this to the Central Office of the Epworth League, 57
Washington St., Chicago, Ill.

FELLOW-WORKER'S COVENANT

"For we are God's fellow-workers."
(R. V.) 1 Cor. iii, 9.

*I wish to be enrolled as one who by persistent personal effort
will seek to bring at least five persons to Christ within one year.*

Name

Chapter..... Charge.....

District..... Conference.....

MOTTO—"HE BROUGHT HIM TO JESUS."—John i: 42.

Give this to your Pastor.

FELLOW-WORKER'S COVENANT

"FOR WE ARE GOD'S FELLOW-WORKERS."—(R. V.) 1 Cor. iii, 9.

*I wish to be enrolled as one who by persistent per-
sonal effort will seek to bring at least five persons to
Christ within one year.*

Name..... Address.....

MOTTO—"HE BROUGHT HIM TO JESUS."—John i, 42.

Put this in your Bible.

FELLOW-WORKER'S COVENANT

"FOR WE ARE GOD'S FELLOW-WORKERS."—(R. V.) 1 Cor. iii, 9.

*I wish to be enrolled as one who by persistent per-
sonal effort will seek to bring at least five persons to
Christ within one year.*

Name..... Date.....

MOTTO—"HE BROUGHT HIM TO JESUS."—John i, 42.

as would give to the Church a mighty impetus toward world-wide conquest, and a new reason for triumph and praise.

The Opportunity.—To organize and train for Christ

a band of personal workers, to turn the young life of the Church into new channels of usefulness and service, is an opportunity to be coveted by any man or woman to whom God has given His Holy Spirit. And the first essential to leadership in such a work is the consciousness of the greatness of the opportunity. Without this there will be no clear vision of duty and responsibility, and no real enthusiasm in the work. With it there will be the strong sense of confidence, the faith that surmounts difficulties, and the zeal that makes service for Christ a real delight.

The Preparation.—But there must be the most careful preparation as well. The leader should have in mind a clear outline of the work to be done, not only in a particular meeting, but, if possible, an outline of the entire course. And he needs not only a head preparation but a heart preparation. When Ole Bull went down to Princeton to play for the students he took with him a very ordinary looking instrument. But the students were amazed at the wonderful music he drew from it. When he had done they crowded about to ask how such music could be called forth from such a common looking violin. Then the great musician assured them that the music was not in the violin, nor in the bow, nor yet in his arm; "I never play," he said, "until I have spent hours getting my own soul filled with music, and what you hear is simply the overflow of soul." There must be the overflow of soul in all successful leadership for personal dealing with the souls of others.

The Meeting.—The meeting should begin promptly at the hour appointed. It should begin and close with prayer. The course contemplated is supposed to be covered in about eight weeks with one meeting each week. This will make it necessary to take from three to four of the studies in the text-book at each meeting.

A printed outline of the program should be given each member of the class at least one week in advance. Or, if desired, the announcement for the entire course may be given out at the first meeting.

Make it Practical.—Let every meeting be an inspiration to something definite and practical. Do not be content to simply have a meeting. Do not let it be said that the course was only a study. Make it much more than that. The topics suggested in the program outlines provided by the Central Office are intended to develop practical methods of personal work. Let the leader seek to bring out and emphasize these in connection with each meeting. Steer clear of ruts. Have a definite aim in every meeting. Let time be taken for suggestions and plans for definite personal work in the Sunday-school, in the Epworth League, in the community. Seek to lead the class to look upon every unsaved soul as a fortress to be taken for Christ. Plan to take that fortress in the name of the Lord.

The Program.—The outlines which will be furnished each leader are intended to be merely suggestive. They cover the entire course, and, if the leader so desires, may be used just as they are by simply filling in the names of those who are to take the various parts. But in the making of his program the leader will do well to consider the number in the class, the amount of time to be occupied, the special gifts or talents of particular members of the class, and the needs of the community. Above all, let there be prayer for the Holy Spirit's guidance, and tact in selecting the persons to whom the topics are assigned.

Begin the class in Personal Evangelism as soon in November as possible, so that the work of putting its teachings into practice may begin during the season when

the whole Church is definitely going about the business of getting people interested in the new life in Jesus Christ.

THE LEAGUE AND THE REVIVAL.

When a revival effort is planned by the Church, the hour for testing the Epworth League as a spiritual force is at hand. What is the attitude of its members toward the coming work of grace? What measure of responsibility will they bear? What service will they perform? Is the League to be at the front during the great conflict of the coming weeks, or will it be found skulking in the rear? Shall it be said that it makes a brilliant display on dress parade, and counts largely when membership is reckoned, but is lacking when heroic service is demanded? These are serious questions. They should make us very sober. And they ought to send us to our knees to beseech God to prepare us for the work He is preparing for us.

Let a few of the most devoted members meet with the pastor to talk about the coming revival. Let them be led to see how much of the success of the campaign depends upon their consecration and zeal. Let it be understood that the young people will be expected to give up all social engagements while the special meetings are in progress, and devote themselves utterly to soul-winning. Have a season of prayer. Let the self-surrender be complete. Then go out from this little conference with hearts aglow and tongues aflame. It will not be long before the whole Chapter will feel the influence of these consecrated leaders.

WORK OUTSIDE THE CHURCH.

Epworthians can do wonders outside the meeting. Advertising must be done. Interest must be awakened.

The attention of the community must be diverted from the usual channels, and directed to the revival. In this work the third and fourth departments should lead. But every one in the Chapter who is willing to work should be drafted for this service. Give attention to systematic visiting. District your territory. Make the districts small, so as to cover them thoroughly. Send out workers by twos. Carry neatly printed announcements of the meeting and an invitation from the pastor to attend. Pay particular attention to the indifferent members of your own League and congregation. Find people who do not attend any Church. Do not work in formal style. Put soul into it. Be extremely courteous. Do not consider your duty done when you have handed an invitation in at the door. Speak a few words about the meetings. Tell about what good times you are having or expect to have. Mention any special cases of conversion that might arrest attention. Secure, if possible, a promise to attend the meeting on the following evening.

All the departments should co-operate with the pastor and the Department of Spiritual Work in holding cottage prayer-meetings.

Prayer-meetings carried to the homes of the unconverted will reach some who could be reached in no other way. Try a cottage prayer-meeting.

But in addition to this, every member of the Chapter should consider himself a committee of one to talk up the special services. What people are talking about soon becomes a matter of general interest. Curiosity asks questions. It insists upon the most satisfactory answer, which is to go to the meeting and find out. Multitudes have gone to see and hear, and have remained to pray and rejoice.

Let a few consecrated members of your Chapter form

a league within the League. Meet to pray and plan. Covenant with one another to spend a definite time every day in prayer for the coming revival. Covenant to speak to some unconverted young person each day about his soul.

WORK AT THE CHURCH.

The pastor is leader. At his right hand stands the Department of Spiritual Work. Around these will rally the spiritual forces of the Chapter, no matter what department ordinarily claims their service.

First, let the regular devotional meeting of the Chapter be made a special revival service. Let songs, testimonies, and prayers point that way. If the topic for the evening can not be used as a revival topic, throw it overboard. Aim to secure definite results. Be candid. Be serious. Be tremendously in earnest. Introduce such personal questions as these, and talk about them: "What were the chief agencies in my conversion?" "Have I the witness of the Spirit now?" "Is my consecration complete?" "What must I do to have a clean heart?" "Has my indifference or inconsistency stood in the way of the salvation of my friends?" "What can I do to help the revival?" Such a meeting will be more fruitful if a few consecrated workers have met together to talk with each other and with God beforehand.

Close with an altar service. Urge every member of the Chapter to make a definite, unconditional, entire consecration of himself to God, and to pledge talent and influence and time and downright hard work during the revival campaign. Loyalty to the pastor is a test of loyalty to the League at any time, but especially so at such a momentous time as this.

HELPING WITH THE SINGING.

A few weeks before the meeting begins a large chorus should be formed. Give the old hymns the precedence, but learn some choice new ones. The congregation will soon catch the airs, and they will become popular. A half-hour before the meeting opens a service of song may be conducted. It is an inspiring prelude to the meeting. The leader of such a chorus must have both sense and religion. Appropriateness in selection is essential. During a testimony meeting suitable stanzas should be injected every little while—just one stanza. It should fit the experience just related. When a brother gives a mountain-top experience it is hardly the thing to start up

“Come on, my partners in distress.”

But just that kind of thing is likely to happen if everybody is at liberty to start a tune in haphazard fashion. Singing has come to be a most powerful adjunct to revivals. How important that it be appropriate, spirited, spiritual, rapturous. It should not only draw the people to the Church, but should help to convict and convert them. Let the young people throw themselves into the ministry of song with all their soul. Sing the words as though you meant them. Sing saints into higher experiences. Sing sinners into the kingdom.

PERSONAL APPROACH.

Then each Epworthian may do effective service by personal conversation with his unsaved friends. The majority of those in the Church to-day were led to decision by some tender, earnest words from a friend in whom they believed. All have personal friends over whom their influence is great. We must watch for situa-

ble opportunities. We say suitable opportunities. Some people are not wise in their approach to others. They have no tact. Their manner is offensive. They repel. It will not do to be so importunate that it amounts to teasing. Our best friends may become weary of us, and remain away from the meetings altogether. Be gentle. Be courteous. A few well-directed words spoken at an appropriate time will be more effective than a sermon.

A letter addressed to one for whose salvation we are praying will often do what spoken words could not do. But, remember, if we are to influence people by personal approach we must have the help of the Holy Spirit. Words will be cold and ineffective if spoken in our own strength. Our hearts must be melted and burdened. We must see the awful danger to which our friends are exposed and realize our personal responsibility for their rescue. We must long for their salvation. We must so long to see them coming to Christ that our desire becomes a literal agony of soul. The passionless soul can never be a soul-winner.

SOME FORMS OF PRACTICAL WORK.

Every member of the Chapter can do something. Not all can do the same thing. Not all can work with equal ease. Not all can produce the same results. But all can do something. And that something will please God and bless others. To one has been given five talents of ability and opportunity. To another, two. To a third, only one. But every person has at least one talent. All God asks, and all the Church asks, is that we will do our best. The use of the one talent you now have indicates pretty clearly what you would do with the five, should they be given you. Besides, the conscientious use of one talent to-day means four to-morrow and eight the day after.

The members of Hanson Place Chapter, Brooklyn, during a revival effort in that Church, played a conspicuous part in its success. They believed in "consecrated printers' ink," supplemented by a consecrated Methodist zeal, and provided themselves with ammunition of various kinds, including the following:

1. A folded card inscribed on the back, "Card of introduction," the inside containing a bulletin of Church services and the following invitation:

If duty does not call you elsewhere, we most cordially invite you to worship with us, and make this your Church home.

If you would like the pastor to make your acquaintance, please write your name and address on this card and mail to him, or drop in the collection plate.

Name.....

Address.....

These were handed to strangers on entering or retiring from Church service, always accompanied by a hearty hand-shake.

2. A card to be given out on the street, containing a bulletin of Church services, and an invitation to attend any or all of them. These were distributed.

3. A circular for use in residences, carefully worded to avoid offending the most sensitive, inviting any member of the family to attend the services of the Church, Sunday-school, or Epworth League. This the worker signed with his or her own name, inclosed it in an envelope addressed to the head of the house (the name being ascertained in any way possible) and mailed or dropped in the letter box. With the circular was inclosed a return card, which simply expressed a desire to make the acquaintance of the pastor, having a place for

name and address of recipient. This card he was requested to drop in the basket or mail to the pastor.

4. A circular prepared with great care, in consideration of the exceeding delicacy of its mission, to be handed to clerks in offices and stores, and employees in factories and elsewhere. This circular was signed by the worker, inclosed with a card, as the other, addressed to the recipient, and personally delivered. For this service the greatest care was exercised in the selection of the workers, who needed more than ordinary tact and judgment.

As soon as one of these cards was returned, the signer was visited by one or more members, and given to understand that a most cordial welcome might be expected in every department of the Church's activities. He was as earnestly invited to the Sunday-school as to the League service itself.

The work so far outlined was undertaken by the Mercy and Help Department.

The unsaved who were drawn in by these means were socially welcomed by the Department of Social Work, whose special province it was to make the erstwhile stranger feel perfectly at home in this great active hive of workers. Then the Department of Literary Work, with its monthly gatherings, provided substance for the mind after the body had been warmed.

As the crowning office of this service of ingathering, the Department of Spiritual Work looked after the welfare of their souls. To this end it conducted a prayer-meeting for young men every Sunday morning at 9.30 o'clock; a general prayer and praise service Sunday evening at 6.30 o'clock, ever increasing in number and interest. This department also provided a Lookout Committee to catch strangers at the prayer-meeting, detect

any moistened eyes, or uplifted hands, and see to it that no soul under conviction escaped from any service without a fraternal word of Christian greeting and kindly sympathy.

While these various functions were distributed theoretically and actually among the several departments, it was understood that the members should not confine themselves by any cast-iron restrictions. Every member of the Chapter, so far as the matter of soul-saving is concerned, was a free agent, entitled to work with any department, or render any individual service which came to hand.

THE STUDY OF CHRISTIAN EXPERIENCE.

The Epworth League believes in the reality of a personal knowledge of the things which accompany salvation. The great Methodist doctrine of assurance is a vital element of our creed, and we do not believe that any man, by any sort of teaching, can supply or render unnecessary the experience which comes to the Christian through the direct testimony of the Holy Spirit.

But there is a whole realm of religious attainment awaiting the new disciple. What shall he seek? How shall he live? What shall be his life-history as a Christian? In most cases the answers to these questions are found, if at all, in the hints which a pastor may drop from the pulpit, by unrelated and fugitive reading of religious books and papers, or by a comparison of one's own experience with the testimonies of other Christians.

The Epworth League provides a better way. A few small and plainly written books, a simple grouping of students about a leader, a definite program of ordered and consecutive study,—this is, in a word, the plan of the "Studies in Christian Experience." It is a better way

because it sets in order the various aspects of Christian experience, relates each aspect to all the others, and helps to furnish the student with material by which, in the light of his own soul's knowledge, he may go steadily forward from victory to victory, until he comes into the fullness of the blessing of the Gospel of Christ.

The class method is recommended for this, as for the other subjects in which the League seeks to educate and develop its members. Experience has abundantly demonstrated that the class system, for most people, is by far the most useful, profitable and practical plan.

Classes in Christian Experience should be formed about the time when special evangelistic work in the Church has closed, so that the new converts and those Christians who have discovered in themselves a lack both of knowledge and experience in spiritual things may begin when interest in the subject is aroused and keen.

The Central Office of the League will send full particulars of the books offered and the helps provided for leaders, with all other information required to make the conduct of a class successful.

CHAPTER VII.

THE BOOK AND ITS STUDY.

THE Christian has a book, in which, together with many valuable but less important things, he may find all he needs concerning the great work of his salvation. Here is all the information which he requires in order to accept, to understand, and to tell to others the whole work of God in redeeming man from destruction. It gives the history of redemption, the practical teaching of redemption, and the laws of life which govern those who accept redemption.

Now, if redemption from sin is a great thing, the Bible must be a book of great practical importance. If our relation toward God and toward righteousness is the supreme concern of life, the Bible becomes a book we dare not neglect. We can not treat it like other books. There is no urgent need that we should read Shakespeare, and no moral compulsion drives us to the pages of Emerson or Carlyle. But we are not dealing with literature in the case of the Bible. We are dealing with life, our own life, for this day, and for all the days and the ages. If the Bible is a closed book to us God's plan for us is unknown, and our duty to Him is undiscovered. So must we perish!

How shall we study the Bible? What are the best methods? What are the most reliable helps? These questions are asked on every hand. Their right answer-

ing is of great moment. Some things may be said that will clear the way for each to find his own answer.

First, then, there are ways *not* to study the Bible. It is not a text-book on any one of the circle of the sciences. It is not a description of the bit of country bordering on the Mediterranean between Asia Minor and Egypt. It is not merely a collection of Hebrew literature. If it is studied for these things, the student will add to his store of knowledge, but he will miss completely the character and aim of the Bible.

"The Bible is one book, with one Author, one theme, one purpose, and one central and commanding figure." Its author is God, its theme redemption, its purpose to make redemption known to all men, its great central figure Jesus Christ the Redeemer, the only begotten Son of God. Study it in the light of these facts, and it will become a living book, for the Spirit of God lives in the Bible.

There are three great subjects the Christian needs to study: First, the historic facts of redemption. What was the course of God's plan to save mankind from sin and death? Such study brings before the student the whole book, for every part of it is involved in the answer to that question. Second, the practical meaning of the teachings contained in God's plan. What ought a Christian to be? This subject also covers a wide territory of study. It requires the Old Testament as well as the New. It takes the whole Bible to make a whole Christian. Third, the ruling principles of Christian conduct. What ought a Christian to do? And here you have the whole range of Christian activity and life. It includes every form of evangelization, citizenship, and philanthropy, every principle of business and social life. Missions, reforms, politics, worship, are all here.

Is not all this sufficient? Have we not abundant and weighty reason for the reverent and constant study of the Book? Then let it have its rightful place in our lives, that we may keep the commandments, be doers of the word, and cleanse our way by taking heed to it according to the law of God.

SIX HELPFUL RULES.

The American Institute of Sacred Literature gives the following six excellent rules for Bible study:

Work regularly. Have a definite time for your work every day, and as regularly as possible use that time for your work.

Read intelligently. Consider as you read whether you understand what you are reading. If there is a word the meaning of which you do not know, look it up. Many such words can not be found in any English dictionary; you should also consult a Bible dictionary. But do not, if you can avoid it, pass over a word without knowing what it means.

Read attentively. Notice the character of what you are reading, giving especial attention to the form of the saying.

Record the results of your study. Have your notebook always at hand as you study, and use it freely to make your thought clear, and to help you to hold what you have gained. Every day's reading ought to give you some result so clear and definite that you can write it down. Frequently let your note be a summary in your own words of the narrative or teaching of the passage studied. At other times note down whatever most impresses you, whatever you have got for yourself from the passage.

Make frequent reviews. The portions assigned for

each day's reading are very brief. Much of what is most interesting and instructive will come to you only as you connect these short portions together, and see the teachings in relation to each other.

Study with open mind and heart. The study of the Bible ought not only to store the mind, but to mold the heart and shape the life. It is possible, indeed, to be in too great haste to find the practical lesson in every passage; and many of the best lessons come not from a single section, but from the readings of many days. These teachings of Jesus contain a message and a method of life for us in our day as surely as for those in his own times. Let us keep our hearts open to receive them and to live by them.

NINE WAYS TO STUDY THE BIBLE.

Regularly. So far as possible, every day, and at the same time each day.

Prayerfully. It is God's Word, and God is its best interpreter.

Studiously. Do not skip the obscure places. Master them.

Sympathetically. The Bible is a closed book to the unfriendly reader. "Seeing, he does not understand."

Intelligently. Bring your knowledge of related subjects to bear. Do not confuse the Saul of the Old Testament with the Saul of the New, for example.

Systematically. Get the whole book's teaching on the great doctrines and the great lives. To illustrate, the Bible is the best text-book on faith, entire sanctification, and the life of Christ.

Frankly. Let the Bible master your prejudices. Do not befog mind and soul by "private interpretations."

Believingly. It will "prove" itself, if you read it in good faith.

Obediently. Bible study without Bible living is a mockery. "Be ye doers of the Word, and not hearers only."

BIBLE STUDY SUGGESTIONS.

Compare Scripture with Scripture.

Glean from the marginal readings.

Remember that the Bible is a very old book.

Interpret the Bible upon principles of common sense.

Be willing to let the Bible mean what it wants to mean.

Keep in mind the purpose of the particular book you are reading.

Cultivate spiritual sympathy with the Bible, for it is a spiritual book.

Give the golden moments of the early morning to the study of the book.

Give careful attention to the connection of the passage you are reading.

In reading Moses, Elijah, David, any Bible character, "put yourself in his place."

He who reads the Bible, studies it, loves it, and obeys it, will share its immortality.

The Bible in the heart is a protection against evil, a restrainer of sin, and a source of spiritual energy.

The people who can quote Scripture accurately are not numerous. Is it carelessness, or ignorance, or lack of capacity?

The life that is too busy to afford time for Bible reading and study is planning for an abundance of leisure when it will be too late.

Remember that every part of the Bible has historical connection with some period of ancient civilization, and read it with a full recognition of that fact.

One book of the Bible thoroughly studied is worth a dozen books superficially read; and each book studied will whet the desire for and strengthen the habit of studying the other books with similar care.

Who should read the Word? The young, to know how to live; the old, to know how to die; the ignorant, for wisdom; the learned, for humility; the rich, for warning; the poor, for enrichment. It is the book for all sorts and conditions of men.

BIBLE STUDY IN THE LEAGUE.

The Epworth League movement is so distinctly a spiritual movement that its interest in an intelligent appreciation of the Holy Scriptures may be taken for granted. The experience of every Christian worker has demonstrated that among the young people in all parts of the Church there is a continual need of a systematic, definite, and connected scheme of Bible study. Our young people need to secure a comprehensive grasp of Bible truth. They need to study the book, not for its literary value, but as their book of religion. They must be in a real sense specialists as to this one book. That this condition has not yet been attained is apparent to every one who has studied the situation with any thoughtfulness. In fact, the Bible, even as history, literature, and sociological material, is to many an unopened book.

But there are distinct indications that a change is already in progress. Bible study is more largely in the thought and enterprise of authors and publishers than it has ever been. There is a decline in the popularity of controversies about the Bible. The establishment of training-schools whose great text-book is the Bible is another sign of the awakening interest in Bible study.

The Epworth League has committed itself to a great

and comprehensive plan of Bible work. It involves a three years' cycle of study which covers the entire Bible. The course begins with "Studies in the Life of Christ," which provides for the first year's study, making large allowances for the summer vacation. The second year takes up "Studies in the Apostolic Church," and the third "Studies in the Old Testament." Each of these courses is divided into from twenty-five to thirty-five studies of one week each. There is a daily study scheme, indicating the work of each day, and abundant help is provided for the Bible class leader or individual student, so that the course may be followed with the utmost effectiveness, interest, and pleasure.

The books may be had at any branch of the Methodist Book Concern.

The course is not only systematic, but devotional. As will be seen from the paragraphs on the Morning Watch, that and Bible study may be advantageously combined.

At the beginning of each study year there is set apart a Sunday for the special consideration of this theme, and designated Bible Study Rally-day. This is the date for the inauguration of the work of the year, and the enrollment of new students. The Epworth League has organized the Bureau of Bible Study to help in the League's work of Bible study. It supervises the work of each study class, and furnishes to the leaders, without charge, special assistance and printed helps for the teaching of the lessons.

ORGANIZING A BIBLE STUDY CLASS.

The class may begin work at any time in the year, but as each course requires from twenty-five to thirty-five weeks for its completion, organization should, if possible, take place so that work may be begun early in October.

The observance of Bible Study Rally-day will have great influence for good in this work of organization. The whole subject of Bible study may be presented at the Rally-day meeting.

Secure some one who is entirely competent to make a stirring inspirational address on the possibility, value, and importance of Bible study. It should be definite, direct, and devout. It should be the speech of a Bible student, seeking to win others to that study. Then let the First Vice-President follow with a clear statement of the course which has been chosen, describing simply and clearly the text-book and the plan of study. It will be a help if copies of the text-book are at hand for examination.

An enrollment of Bible students should be secured at this meeting, while the interest is fresh and strong. Each person who enrolls will be expected to do four things: First, to attend the classes regularly; second, to secure a copy of the text-book; third, to prepare each lesson; fourth, to do as much of the special work assigned as possible.

The work of enrollment should not end with this first meeting. A personal canvass of the entire membership should be made, so that every one may have an opportunity of joining the class. No one need be ignored or excluded. It may be necessary in the beginning of Bible study work to do considerable urging, but for the sake of the individual and of the Church no effort should be spared to enroll in the class or classes as many of the Chapter members as possible.

If, however, only a few are willing to enroll, do not be discouraged. A class of two can do successful work. Better have fewer members who are in earnest than a large enrollment of those whose interest dies with the

second meeting. A properly organized class will grow, both in interest and in numbers. If fifteen or more desire to take up the work organize two classes. Ten members are usually enough for one class. Other things being equal, the smaller the class the better the work. There is not so much personal study done in a large class.

THE LEADER.

The leader of the Bible study class should be selected with great care. Whenever possible choose laymen for leaders. The pastor has enough on his hands already; apart from that, lay leadership is valuable for many reasons. The leader need not be a proficient Bible student, if he is one who believes in the value of the study and is willing to give much time to his work. These two qualifications are absolutely necessary. The helps provided by the Central Office are sufficiently full and definite, so that any one who has the slightest capacity for leadership, and is filled with the purpose to work, may make a real success of the class. The leader makes the class.

THE MEETINGS OF THE CLASS.

Meetings for study should by all means be held once a week, during the fall, winter and spring months. The time of meeting will be arranged to suit the majority of the members. It is better to appoint a week-night meeting if possible. Do not let the Bible study class conflict with the Sunday-school, or with any other of the regular activities of the Church. It certainly should not meet at the Sunday-school hour. The best place for the class meeting is the League room of the Church, if there is such a room. If there are good reasons for meeting away from the Church, the size of the class will not be

so great as to interfere with the use of private houses. The home of a class member is always preferable.

SOME HINTS.

Begin and close on time. If ever you happen to begin late close on time as usual. Attend strictly to business while the class is in session. Do not allow members to become erratic in attendance without frequently reminding them of the privilege and opportunity they are missing. But it must be done tactfully, and not with a club.

Arrange for a few lectures on the Bible. Ask the pastor or a neighboring pastor to give you the benefit of whatever special study he may have pursued.

Get all the helps you can. Use freely good reference books. Lists of the standard books will be found in the text-books used. Secure as many of these books as possible, and use them with the Bible open before you. It is your court of last resort, speaking the final word on great questions.

In connection with the Bible study, make much of private, daily, devotional reading of the Word. Herein is one value of the Morning Watch.

Let the study put first emphasis upon the Bible itself, and not upon the class text-book. If the text-book is properly used it will compel a diligent use of the Bible.

Encourage questions. They are the marks of interest.

Vary meetings occasionally with incidental features, but do not permit the craze for novelty to creep in. Get the members to see the dignity and worth of the work itself. If they can learn to love it for its own sake, there will be no need of music and recitations to arouse interest. If there is no interest in the work itself, no amount of incidental attractions will avail to save the class from failure.

MAINTAINING THE INTEREST.

Let the class secure all the helps it can afford. The best work requires the best of reference works. Many leaders find it a decided advantage to have a reference library at the disposal of the entire class. The leader should note the catalogue of the Bible Study Reference Library, which contains a list of the best reference books at the lowest possible prices.

These books can be secured in various ways. A few individuals will purchase books for themselves; a class subscription might be taken; an appropriation from the Epworth League treasury might be made and the books then become a part of the Chapter library. In some Chapters the money has been secured by holding a "Library Entertainment."

Popularize the work by giving items to the local papers concerning the most important and successful feature of your class work.

Send your leader or some enthusiastic member of the class to the District Institute to collect new ideas on Bible work.

Magnify private daily devotional Bible study. The more study of the Word for personal spiritual growth, the more certain the success of the class.

BIBLE STUDY AND REVIVAL MEETINGS.

It is encouraging to know that very few classes have deemed it necessary to postpone their regular meetings on account of special revival services. If there is one time during the whole year when the Bible class should be doing effective work, that time is during the series of special meetings. The Bible class meeting should become the training-school for personal workers, and there

should be times of heart-searching and moments of waiting. Equipped with the Word of God and the Spirit of Christ, an effort should be made to lead young men and women to Jesus Christ. Bible study enables the student to help other Christians spiritually; it will prepare him to give Bible readings, to make spiritual addresses, or to teach Bible classes, and to guide the Bible study of others.

Many classes are in Churches where special services have just closed. The young converts are not full-grown Christians. Their spiritual growth will be weak unless they are fed the best from God's storehouse. Visit personally each convert, taking with you your "Studies." Explain the system of daily study, and tell its value in your own spiritual life. Invite him to the Bible class meeting. Have copies of the text-book on hand for the use of these converts.

If this plan is followed with every young convert there will be few backsliders.

BIBLE STUDY AND THE MORNING WATCH.

These, being two, are one. That is to say, whoso will become a comrade of the Morning Watch must become a student of the Bible. On the other hand, a Bible student, seeking a stated time for study, will be led, in most instances, to select the Morning Watch hour.

The arrangement of the daily work in the Epworth League text-books lends itself beautifully to the combination of Morning Watch and Bible study. Every comrade should seek membership in a study class; every Bible student should join the Morning Watch enrollment. Each purpose will strengthen the other.

FOR BIBLE STUDY RALLY-DAY.

At the morning service the pastor will doubtless be more than willing to preach on "The Bible in relation to Christian life and to the work of the Church," or upon some aspect of this theme. He will thus give the whole movement its proper place in the curriculum of the Church's work. He will not only be indorsing the study among the members of the Epworth League, but the whole Church will be aroused to a sense of its importance.

The topic for the Epworth League devotional meeting is always on some phase of the general subject. Make the meeting a real rally for Bible study. In using the topic, the suggestions found in the Devotional Meeting page of *The Epworth Herald* will be of great value.

Order one each of the three text-books. Display them at the meeting and explain how attractive the study is made. To do this is much more effective than merely to talk about Bible study. If you can secure a number of the books, distribute them during the service, and make special references to the best features of the study.

Discuss the relation of Bible study to spiritual growth, personal work, Christian service, and missions. Get "Bible Study for Personal Spiritual Growth," by John R. Mott. Price 5 cents, from the Book Concern.

At the close of the service take the class enrollment. All students who have completed the first year's work should begin with the second. A new class should then be formed in the text provided for the first year's work. In this way there may be three study classes in the same Chapter.

Let the Bible Study Committee follow up the meeting and increase the enrollment.

Organize, elect a leader and secretary, and begin work at once.

In the afternoon several members of the Epworth League should assist the Junior Superintendent. The aim should be to have every Junior complete the Bible study course provided for the Juniors.

THE LEAGUE MEETING ON RALLY-DAY.

The thing to be aimed at in this meeting is a Bible study class. If all the talk and prayer and song about the Word of God does not result in a definite movement to study that Word, the meeting will not be a success.

If the meeting is rightly managed, it will arouse conviction. Do not let that conviction be wasted. Give it a chance to crystallize into definite action. Start a Bible study class.

Can not the leader provide for a stirring address on the importance of Bible study by one who studies the Bible? Do not get some one who has no record as a student, unless he is willing to close his speech with a confession of his neglect, and a resolve to be the first member of the study class.

Sing the choice songs from the hymnals which bear on the beauties and power of the Scriptures.

Arrange for the testimony of half a dozen people who are daily reading and studying the Bible.

Have a copy or two of the Bible study text-books on exhibition.

Read through the 119th Psalm for texts bearing on the value of, and delight in, the Word of God. Distribute them for comment in the testimony service.

The First Vice-President should be given at least ten minutes at the close, that he may announce plans for the Bible study class, and secure the enrollment of members. The plans should be as definite as possible.

Explain the courses. If your Chapter has not taken up the work at all, begin with "Studies in the Life of Christ." Tell about the scheme for daily study, plans for the harmony, map work, independent research, and other attractive elements in the course.

Begin the Bible study class enrollment at the close of the meeting. Do n't let people get away from their newly-aroused convictions.

Distribute the literature of the Bible study courses.

SAMPLE PROGRAMS FOR RALLY-DAY.

I.

Song and prayer service, ten minutes.

The leader speaks: "Why should I read and heed the Word?"

Four brief addresses: "Bible study for my own good," "Bible study as an aid to personal work with the unsaved," "Bible study as related to the work of missions," "The life of Christ the central point in Bible study."

The Bible on Bible study: Selected references.

Personal testimonies: "How I use my Bible," "How the Bible 'finds' me," "Bible study and the Morning Watch," "The things that hinder."

Enrollment of the Bible study class.

II.

Song and prayer service.

The leader speaks: "Bible study as an element in the Christian's self-respect."

Brief addresses: "The direct value of Bible study," "The indirect gains of it," "Bible study for fellow-workers," "Where to begin."

Personal testimonies: "The Morning Watch as a

help to Bible study," "What Bible study has meant to me," "The revelations that have rewarded my study."

Address: "Let us begin a Bible study class in this Chapter this year."

Enrollment of members and organization of the class.

III.

Song service.

Brief prayers of thanksgiving for the Word, and of petition for help to use it more faithfully.

Scripture lessons: Psa. cxix, 73-80; Phil. ii, 14-16.

The leader speaks: "Why read the Word?"

A member speaks: "The spiritual value of God's Word."

Another member speaks: "The demand of God's Word on your life."

Some members testify: "How I read my Bible."

Other members testify: "What my Bible means to me."

Still others testify: "Things that hinder me in my use of the Bible."

The leader speaks again. He recommends the Morning Watch and the Bible study plans of the Epworth League.

The meeting closes with the League Benediction, or the repeating in concert of Psa. cxix, 18: "Open Thou mine eyes, that I may behold wondrous things out of Thy law."

SOME RALLY-DAY QUESTIONS.

Why will the world never outgrow the Bible?

What is the Bible's chief value to the sinner?

What are the advantages of daily Bible study?

How shall those who find the Bible dull reading be helped to discover its charm?

Is "family worship" becoming less convenient? What will take its place if it is abandoned?

How do you read your Bible—consecutively, topically, by books, by periods, according to the Sunday-school lesson? What advantages has your plan?

Can one obey the Word without studying it?

Can one study the Word without obeying it?

What is the Bible to you?

BIBLE STUDY HYMNS.

"O Word of God incarnate."

"The heavens declare Thy glory, Lord."

"How precious is the Book Divine."

"Thy Word, Almighty Lord."

"Father of mercies, in Thy Word."

"Take time to be holy."

"Thy Word, O Lord, Thy precious Word alone."

"What glory gilds the sacred page!"

"The spacious firmament on high."

"Lamp of our feet, whereby we trace."

"Lord of all power and might."

MAKING A HARMONY OF THE GOSPELS.

There will always be so large a number of Epworthians studying the four Gospels that simple directions for making a harmony are here given.

There is great profit in making a "life of Christ" for one's self. The materials are abundant and easily found, and when carefully put together they constitute a "life" worth more than any one can possibly buy. Newspapers, magazines, Sunday-school journals, pamphlets, and lesson leaves are filled with facts, incidents, teachings, and descriptions concerning the career of our Lord. Maps and illustrations are also quite easily obtained from

various sources, and can be worked in to complete and add value and interest to the work. Some things the maker will wish to put in can be found only in books too valuable to mutilate, and hence will have to be copied, but this will both increase labor and add value; besides, the wider the research in hunting materials and the greater the discrimination in their selection, the more you will learn of Him "who spake as never man spake," and that is the object of this pleasant task—to learn of Him.

What is needed? First, a good scrap-book of generous size. A convenient size is eleven by fifteen inches, strongly bound. An invoice book is admirably adapted for the work, or, better and cheaper, one may sometimes get a merchant tailor's sample book, which is just what is needed for this purpose. Another plan is to make the scrap-book out of manilla card stock, using the leaves loose in a stiff cover of suitable size or binding them in with strips of cotton neatly pasted to each leaf, which almost any one gifted with patience and ingenuity can easily do. A pot of good paste and a small flat paste-brush are all that is required in order to begin work on the collected material.

Get two small Testaments, and cut out of them the story of the life of Christ as recorded in the four Gospels. Choosing the order indicated by some good "Harmony of the Gospels," paste the Bible text in four parallel columns on the pages of your scrapbook, **in order**. The first column is for the story as Matthew tells it, the second for Mark's account, the third for Luke's, and the fourth for John's. Of course, there will be many places where one, two, or three of the columns will be left blank, since the particular event or utterance **may be recorded** by all four evangelists or by one only.

Now, after a careful study of your "Harmony," lay off the rest of the scrap-book according to your best judgment, devoting so many pages to the introduction, incidents preliminary to the birth of Christ; birth, childhood, and youth; early Judean ministry; early Galilean ministry, etc. Do not miss any of the characters; give them each their due proportion of space after a careful estimation of their place and value in the Gospel narrative. Keep Christ in the foreground. Put in the maps and illustrations in their proper places. Fill in the gaps with great care so as to bring every part in order. Know the reason for things as you proceed.

CHAPTER VIII.

WORLD EVANGELISM.

THE Department of World Evangelism is the outcome of the radical changes in the plan of the Epworth League work which were made by the Board of Control in May, 1903. It represents the conviction which has been growing for years that the Epworth League should be definitely committed to a world-wide outlook and a world-wide purpose in its work of training the young people of Methodism for their places of leadership in the Methodist Church that is to be. It is one sign that the Epworth League has "found itself."

For years we have been training, organizing, inspiring our young people, getting them to march in step with one another, and securing the completest equipment in organization and method. But now for the first time the Epworth League organization is in absolute harmony with the genius of Methodist Christianity, whose parish is the world, and whose concern for the souls of men knows no barriers of race or clime.

The Department of World Evangelism is intended to educate the members of the Epworth League in all the methods and movements of an organized effort at evangelization which touches every land,—our own first, in order that from our own the power and blessing that we have received may flow to all the rest. This involves a study of the various benevolences of the Church, and a study of the work and worth of Christian missions.

Then the department aims to convince all of their relation to the work of world evangelism. This involves the teaching of the truths of Christian stewardship, and the insistent claim of all who have need, in whatever part of the world they may be found, upon all those who, by the grace of God, have those things which may supply the need.

Having educated and convinced, the final great work of the department is to inspire all our members with a steady, unswerving, undiscourageable zeal for the work of world evangelism. The prayer cycles and missionary literature are all bent to this end, that every Epworthian may be an eager, earnest, intelligent advocate of the work of bringing the knowledge of Christ to all the world in this generation.

The committee assigned for this department should number not less than three, and may be as large as can be secured. Its members ought to be believers in the idea underlying the department, or at least they should be open-minded with regard to it, and willing to receive all possible light. The committee should be divided so as to provide for sub-committees to take charge of the various activities of the department. There should be, for example, a sub-committee to supervise each of the following forms of activities: the periodical missionary meeting, the special devotional topics on Christian philanthropies, the mission study class, the missionary library, the distribution of missionary literature, the study of other benevolences, the advocacy and systematic study of Christian stewardship. There is sufficient work here indicated to give each member of the committee a distinct and worthy task. There need be no drones in this section of the Epworth hive.

The Department of World Evangelism will make

special effort to magnify and emphasize the monthly devotional meetings given to missions and other great benevolent and philanthropic work. The study classes will require its constant thought and care. It may make large use of a growing and valuable literature in every variety of Christian service. It should stimulate an intelligent study of the benevolences. It is specially charged with the spreading of the Christian stewardship idea. It may plan and conduct missionary socials which should be something more than missionary in name. It can help in the Sunday-school monthly missionary meeting. It ought to introduce and popularize a definite cycle of prayer. It may make a collection of maps, charts, and other missionary material, which will be found exceedingly useful for display at special meetings.

THE TIMELINESS OF MISSION STUDY.

The Epworth League is now a great school for instruction in missions. It is becoming, and will become increasingly, a field from which missionary recruits may be secured. The most important duty of the Department of World Evangelism is to see that the work of missionary teaching is begun and sustained, no matter what else may be allowed to languish. The reasons for mission study are simple and yet convincing.

Missions are a necessary part of full Christian living. There can be no permanent or productive missionary sentiment without intelligent ideas on missionary subjects. Foreign missions, with their vast and increasing demands for support, can not be kept going by semi-occasional rhetoric and emotion. Without the missionary idea of Christianity a healthy faith is impossible. Missionary interest is a real and large enrichment of the Christian life. We are debtors to the missionary idea for much of our

opportunity of service. Missions furnish the missing link in the chain of Christian work. Nothing but a knowledge of the need of the world can furnish sufficient incentive to the fullest dedication of one's powers to the work of saving the world.

There is a great and adequate literature of missions. There are men and women who have first-hand knowledge, both of the mission fields and of the resources of the Church. Their knowledge is now within reach. We have a newly increased interest in the subject of missions. It has come to the point of strategic importance in the forward movement of Christendom. It has political and social and commercial bearing on the life of our own land. There is no part of the work of the Church of Jesus Christ more worthy of study than the missionary enterprise.

WHY STUDY MISSIONS?

Because the missionary enterprise is the chief business of the Church. It is not merely incidental. It is not simply an outlet for the Church's surplus energy and cash. It is not a hobby, to be ridden by impracticable enthusiasts. It is the Church's business. For this the Church exists; to make missionaries, to send them, to support them, to re-enforce them. If the assertion of this paragraph is doubted, test it by asking and answering this question: "If the missionary enterprise is not the Church's chief business, what is?"

Because knowledge of the missionary enterprise alone makes possible its proper support. It is not now properly supported. The Church is paying dollars for its pleasures, and dimes for its business. A Church which spends \$10,000 a year on all its activities thinks it does well if it spends \$1,000 of the total on Gospel-extension work.

And yet Gospel extension is the Church's business. Spasmodic spurts in giving may occur under the stimulus of overwrought appeals and unfounded prophecies of tremendous movements soon to begin. But such stimulus is soon exhausted, and things are worse than before. If we knew enough of the real situation to give intelligently, we should give more, and not grow weary of giving.

Because without mission study we can not understand the missionary problem. It is the Church's greatest problem, because it is both the most important and the most difficult of all her tasks. The "open door" is really open, but it opens on opportunity and toil, not on a ready-made harvest. Missionary work is necessarily slow, even under the best conditions. Hereditary instincts and ancient civilizations are not transformed in a day. There are instances in every mission field of faithful work for years without a single convert to show for it. The Christian at home is not likely to be patient, unless he understands how great a task his brethren in mission fields have set before them.

Because without mission study it is not easy to believe in missions at all. "Let every people have its own religion. It may not suit us, but it suits them. Why disturb them?" That is the argument of the uninformed and the unchristian. The national or racial religions have failed. Their excellencies have been corrupted, and some of them have their very origin in vileness. But much of heathenism is fair on the surface. At a distance it seems all that is beautiful and good. It must be studied as it is, and not as it seems, if missionary work is to be sustained. For only such study will reveal the need of Christ, which is the greatest need of every land of darkness and the shadow of death.

Because the missionary enterprise of to-morrow will fail without missionary intelligence. If the problem is great to-day, it is going to be vastly greater to-morrow. Every new advance is a new problem, a new demand on the home Church, a new challenge to Christian faith and courage. The widening borders can not be manned with the resources at present available. There must be a new measure of advance in the provision of missionaries and money. The rate of increase is itself increasing. What the Church has done thus far is small compared to what she must do, if her very victories are not to be the occasion of her failure. But how can these things be believed, while Christians are unintelligent on the subject of mission work?

Because the advance of to-morrow, at home or abroad, depends upon to-day's young people. The number of overworked and wearied veterans in the field is greater than we imagine. Every mission field needs new blood, needs fresh, vigorous, strong young workers. They must come from the young people's societies, from the colleges and high schools of to-day. On the other hand, there is a generation of givers to missions which has about given all it can. Its earning capacity is smaller than it used to be. The young people who are coming to self-support, to the places of profitable work, must replenish the treasury. And, because of the enlarging field, they must have a new standard of giving. But all this will be realized only through a real understanding of the whole subject. All that means mission study.

WHO SHOULD STUDY MISSIONS?

The President of every Epworth League Chapter.
"How shall they follow if they have no leader?"

The Second Vice-President of every Epworth League

Chapter. An official who directs the activities, varied and important, of the missionary department, must be, as a matter of necessity, a student of missions.

The Mission Study Committee of the Second Department. Its members would otherwise be mere functionaries, animated, but not animating, guideposts, pointing the way without walking it.

The members who believe in missions. Their faith needs to be strengthened, their knowledge needs to be augmented, their vision needs to be widened. They will be glad to study missions.

The members who do not believe in missions. It is a reflection on their religion to suppose that they are intelligently opposed to missions. But it is a reflection on their self-respect to suppose that they are willfully ignorant of the missionary movement. Make a covenant with them. When they ask, "What is the use of mission study?" say to them, "Come and see."

The members who are indifferent to missions. These are the hardest to convince, for the inertia of indifference is something appalling. But they are the people who must be reached. The advance of the whole missionary line is delayed, not by opposition, but by unconcern.

HOW TO STUDY MISSIONS.

Connectedly.—The intelligent way.

Concertedly.—The inspirational way.

Concernedly.—The sympathetic way.

Continuously.—The persistent way.

Consistently.—The sincere way.

Concretely.—The practical way.

Conscientiously.—The responsible way.

Connectionally.—The mission study class way.

THE ADVANTAGES OF A STUDY CLASS.

No one can study such a subject as well by himself as in a class. The class gives touch of mind with mind. It furnishes new points of view. It makes each member a helper of the others.

Experts in research work can do their best work alone, but a mission study class is not for experts.

Mass-meetings are not the solution of the mission study problem. They have very great excellencies, but, unless balanced by intelligent study, they give distorted and fragmentary views of missionary work.

A missionary reading circle may be interesting, but it does not set its members at work. It is "too optional."

The study class is responsible for the large gain in mission study which has been secured in the past few years. It furnishes orderly and systematic plans, taking up definite subjects, on which the members can make personal preparation.

The study class stimulates a taste for a higher grade of missionary reading. The missionary libraries, which have had so phenomenal a sale, have been purchased and read by Chapters which have had mission study classes. These books, in many cases, have been the foundation of extensive collections of missionary literature.

MISSION STUDY RALLY-DAY.

Every fall a Sunday is designated as mission study Rally-day. On this day the devotional meeting topic is a missionary one, and the entire conduct of the meeting should be in charge of the Department of World Evangelism.

The chief purpose of the day is twofold, to centralize thought and interest on the general theme, and to make

possible the organization of one or more successful study classes. In accomplishing these two results, the material and suggestions of this section should be freely used.

The member designated to conduct the work of mission study should have mastered the text-book before Rally-day, at least sufficiently to be able to give an intelligent and interesting outline of the work it offers.

It is a fine opportunity for the presentation of facts, plans, and figures, showing what can be done in missionary work by the local Chapter.

RALLY-DAY SUGGESTIONS.

The program suggested below may be modified to suit special plans, but it should have substantially the same themes.

Sing missionary hymns. Don't stop with "Greenland's icy mountains." Be sure to sing "The Son of God goes forth to war," and "O Zion, haste."

Insist on the interest to be found in mission study. Prove it, by examples from personal experience.

Set forth in some graphic way "What our Church is doing to-day."

Emphasize the fact that mission study is a tracing of the journeys of our Lord among the nations as truly as a study of the Gospels is a tracing of His going up and down the Holy Land.

If the Chapter possesses either of the missionary libraries, let the books be prominently displayed, and invite inspection of them before and after the service.

If possible, display at the meeting a large map of the field for the year's study. The best is a home-made map, with bold outlines and but little lettering or other detail.

A preliminary canvass should be made before the

meeting, so that several members may be ready, at the first call of the leader, to state "why I am willing to join the class."

The general invitation may be made more direct if, during the meeting, enrollment cards are passed around among the members.

Do not be satisfied with the enrollment at this meeting. Let the Second Department make a personal canvass for members of the study class.

Begin the class work at once. If only six or eight are enrolled, never mind. That is enough for a beginning. The main thing is to begin.

If possible, the leader of the class should be selected beforehand. Then, while interest on the subject is still fresh, the class organization may be completed at the close of the meeting, and the time and place of the first class hour fixed.

SUGGESTED PROGRAMS.

I.

Selected missionary hymns.

Scripture lessons. (Isa. lii, 7-10; Rom. x, 11-15.) Brief comment on the missionary application of this Scripture by the reader.

Prayers. For willingness to know more about missions; that God, through the League Chapters, will raise up an intelligent, eager, praying, missionary Church.

Three-minute talks on mission study. The why of it, the how of it, the when of it, the who of it, and the what of it.

One-minute testimonies on the gains of mission study, from members of former years' classes, or others who know.

Prayers. For the carrying of the Gospel to every

part of the mission field; for the field itself, that God will keep open the doors of opportunity until His Church shall arouse and enter in; that God may overrule all political and social changes in the mission field, that they may minister to the furtherance of the Gospel; for all who are now at work in mission lands.

Invitation to join the study class.

Announcement of time and place of the class.

Benediction. "And He shall speak peace unto the heathen; and His dominion shall be from sea even to sea, and from the river even to the ends of the earth." (Zech. ix, 10.)

II.

Missionary song service.

Scripture lessons. (Psa. lxxii, 8-11; Zech. viii, 20-23.)

A prayer service; thanksgiving for the missions of the past, of which we are beneficiaries; prayer for willingness to learn of the missions of the present; intercession for missions and missionaries; pledge to do our part in making the Church of to-morrow a more intelligent missionary Church.

"Reasons for missionary interest," discussed by the leader in his introductory talk.

The argument for mission study. Two-minute talks by six members on the reasons given under "Why study missions?"

"The advantages of a study class," discussed by a member of last year's class, or by the organizer of the class to be enrolled at this meeting.

"Why I am willing to join the class." One-minute reasons given by those who have already decided.

A general invitation to enroll in the class.

Preliminary announcement of time and place of meeting.

ORGANIZING THE MISSION STUDY CLASS.

In selecting a leader for the mission study class it is better to find one with ability to teach, or at least to interest, rather than one who may have much technical knowledge but little concern on the subject. Every member should have a text-book. Keep the religious significance of the work in mind. Study to be centers of missionary enthusiasm and knowledge. Let there be constant effort to emphasize the attractiveness of the missionary theme and the records of missionary achievement. Avoid the use of refreshments. They soon become too great a tax on the resources of the class, or of those who open their homes to it, and they easily distract the attention and interest from the real purpose of the class.

A certain amount of difficulty will be encountered in organizing a mission study class. In the first place, it may be difficult to secure members. This may be overcome by personal effort. If, after all has been done, only a few people can be interested, never mind. Be content with a few. In the second place, early in the career of the class it will be discovered that some members are unprepared. This may be forestalled by an agreement beforehand to spend a certain amount of time each week in the reading of the text-book. Let it be understood in advance that a mission study class means work. A third difficulty likely to arise is a decline of interest in the class. If this comes from ignorance, take great pains to enlighten. If it comes from some failure to interest members in the work of the class, strengthen that weak place. Go slow with the work, and give every opportunity for members to take notes and in other ways

to put forth personal effort during the sessions of the class.

Experience shows that the study class is more successful when a separate session is devoted to it. Combination with other meetings is usually disastrous. Weekly sessions are more desirable than semi-monthly or monthly sessions. No more time is consumed by eight meetings in consecutive weeks than in consecutive months. Select a certain evening for the study class, and hold the session on that evening, unless a postponement is absolutely necessary. It is advisable that a permanent meeting place be selected for the class. Many classes have found it best to meet in a private home.

HINTS FOR THE LEADER.

Prayer. Throughout the class hour there should be constant recourse to prayer. Let the leader call for prayers at intervals, as the nature of the study may permit. The devotional spirit should be cultivated carefully, guarding against any suggestion of mock piety. Any methods, even though used by the most skillful leader, will fail to yield results unless they are accompanied by the power that God alone can supply. The daily prayer life of the members should also be stimulated. It would be helpful for each member of the class to prepare a prayer list for personal use, adding from time to time the names of missionaries whom he may know or of whom he may learn in his reading.

Special Topics.—The maintenance of the interest will depend largely on the leader's ingenuity and success in getting the members of the class to help in providing items of special interest. This will require considerable outside reading in preparation for reporting on particular topics, but such effort will be fully justified by the results attained.

Avoid dry essays. It is better to have a bright, interesting story, read from a book, if necessary, than an original array of uninteresting material. It is also much better to have five three-minute papers on as many different subjects than one fifteen-minute paper on a single subject.

Questioning.—Success in leading a class depends largely upon the leader's ability to ask questions. Such ability can be gained by patient practice. It is well to write out beforehand the questions to be used. Enough questions should be asked to stimulate the members to careful preparation of the next lesson.

Notebooks.—Each member should provide himself with a bound blankbook in which to keep full notes, copies of maps, charts, outlines, assigned work, and other items of use and interest. Notes are often more available for future use if they are written on the margin of the text-book.

Program for the Class Hour.—The program for the class hour will depend upon the leader, size and makeup of the class, and time allotted. The leader should prepare a definite program and should reduce it to writing, taking special care to set a time limit for each feature. Such a schedule will enable the leader to close the class on time without omitting any important feature of the lesson. In outlining the program it is well for the leader to read the lesson carefully and to determine upon the three or four outstanding points which should be especially emphasized. These points will give the foundation upon which the structure is to be built. At the beginning of the class hour, reference should be made to the last lesson by a few leading questions, and some time during the hour there should be a forecast of the next lesson, together with the assignment of topics. Prayer

should be introduced at the beginning and at the end of the lesson, and at such other times in the hour as seem particularly fitting.

Many classes have testified that what they found most interesting and profitable in the sessions was the discussions of the assigned topics, while the least helpful feature was the listening to papers. This is a warning that not more than two papers should be read in a session of only an hour, and rarely more than three at any session.

Accessories.—The Annual Report of the Missionary Society contains an accurate record of denominational activity. It will be helpful in furnishing material for special topics and discussions on current questions. It will be sent free upon application. The "Handbook of the Missionary Society" (price, ten cents), published annually, is a condensation of the Annual Report, and contains other valuable information concerning the organization and work of the Missionary Society, not found in the report.

The printed reports of the Cleveland and Philadelphia Conventions will usually be found in the pastor's library, or they may be obtained of the Methodist Book Concern. They contain the best obtainable series of addresses on our Methodist missionary activities at home and abroad.

The "Open Door" series of booklets is designed to give a condensed view of the great mission countries. Booklets on practically every mission field of the Methodist Church are now available. Price, ten cents each.

Special leaflets on the missions of the various countries are published by the Rindge Literature Department of the Missionary Society. A catalogue of the publications of the Department will be sent upon application to the Secretaries, 150 Fifth Avenue, New York.

The more prominent papers and magazines are con-

stantly printing articles relating to mission fields which are of great value. Where public, college, or private libraries are accessible, an index of all articles relating to the country being studied might be prepared by some member of the class. The list will be very valuable in the assignment of topics.

Libraries.—Special reference libraries will be found exceedingly helpful in mission study work. They are essential to a class that expects to do the most thorough type of work. In the outline helps which are furnished to the leader, suggested topics for papers will be found together with special reference to these libraries. But inability to secure the reference libraries should not discourage the organization of a class. Many classes have done excellent work without such help.

It will add to the interest if the members will make a scrapbook of current news from mission fields, reporting each week on the main points. The Church papers are full of such material, and helpful articles will often be found in the secular press.

A good map is indispensable for even a brief study of any country. An excellent map will be found in each of the text-books. A large wall map of most countries can often be obtained from a local book-store or borrowed from the public schools.

Outline maps of China, Japan and Korea, India, and Africa, printed on paper, have been prepared for the use of mission study classes. These outline maps may be obtained for fifteen cents each, or forty cents for the set of four.

A missionary map of the world will also be very helpful. Such a map is available; price, three dollars. In size it is six by twelve feet. The map is printed on

good muslin, and is in seven colors, showing the prevailing religions of the world.

The Blackboard.—A large blackboard should be at hand and freely used at each session of the class. It will be needed for temporary work; such as rough maps, charts, and other illustrations, as well as for outlines.

More important than the blackboard is a supply of large sheets of paper and some colored crayons. The more important maps, charts, and illustrations should be placed on these sheets of paper, or upon cloth, thus enabling the leader to use a number of maps or illustrations the same evening, or the same map on succeeding evenings. Large sheets of paper suitable for this work may be secured at a nominal cost of almost any printer. If bound together they will give a permanent value to the material placed upon them.

It is often a hindrance to the leader to be obliged to do much writing on a blackboard during the class hour. There are two ways of avoiding it.

Have the writing placed on the board beforehand.

Have all arranged on paper as desired; then ask some member to put it on the board step by step as the lesson is developed. It would give more variety if the leader were to ask a different individual each time.

It will be very effective to have made in motto form some of the striking words of missionaries and missionary workers; and to place them on the wall of the study class room.

The United Study Pictures, twenty-five cents a set, are very helpful in illustrating the studies in India, China, and Japan.

The stereopticon and the stereoscope offer an opportunity of genuine enjoyment and real profit in the experience of seeing the mission lands while seated in the

class or lecture room. For a profitable social entertainment the stereoscope can hardly be excelled, while the stereopticon will be found of great value in public meetings.

Appoint a number of members to be ready to give at next week's meeting, as part of the review, the salient points of last week's special papers.

Assign from each week's study a certain number of pages each to two or more individuals. Ask each to prepare a few questions covering the most important points on the pages allotted, and be ready to conduct the review of these pages at the next session.

Dictate a question for discussion, and ask all to come prepared to join in this discussion.

Ask every member to bring in at the next session one question involving information not in the text-book, but found in one of the reference books.

Notify the class that at the next meeting you will call for the recitation of some appropriate Bible selection, important quotations in the text-book, or a suitable stanza of poetry.

Ask the class to come prepared to suggest some hymns or Scripture references especially applicable to the thought of the evening.

Assign beforehand verses of Scripture in sequence, a verse to each member. Ask each one to memorize his verse and to recite in order as numbered for the opening Bible reading at the next meeting of the class.

Ask the class, in response to the roll-call, to give some motto or striking saying in the lesson for that evening. Occasionally let the responses be in the form of current missionary items.

Print in large letters the title of the lesson or some pertinent motto, and hang on the wall in front of the room.

Encourage the members to use the information which they have gained during the lesson at their next young people's devotional meeting.

Have a missionary debate on a carefully chosen question.

Keep the maps, posters, mottoes, and other illustrations and material until the close of the course for an exhibit.

Correspondence.—Unless otherwise specified, all correspondence concerning matters relating to mission study should be addressed to the Young People's Department of the Missionary Society, 150 Fifth Avenue, New York City.

THE MISSIONARY DEVOTIONAL MEETING.

The frequent missionary meeting at the time of the regular devotional service calls for unusually careful preparation. If definite planning is neglected the meeting will be dull, dry, and dead. In the missionary meeting voluntary and extemporaneous participation will be more difficult to secure than in any other meeting, hence all those who can be enlisted should be instructed beforehand in the parts they are to take. Begin the preparation two, three, or four weeks ahead. For the most part insist that the members of the Chapter shall provide the program. Do not depend too much upon outsiders. Put the responsibility where it belongs—upon the home Chapter and its members.

The music of a missionary meeting is an essential element in its success. Some people think that when they have sung "From Greenland's icy mountains," they have given all the missionary flavor to the music that is necessary. But there are other missionary hymns—really great ones—and a little search for them before

the meeting will be amply rewarded in increased interest and enjoyment.

Be sparing of essays and readings. If it seems to be best to have some participants read either original or selected material, be sure that the matter is brief and bright, and pertinent to the theme of the meeting.

Use maps and charts freely. If you can not find such material of this sort as you need, there is large room for home-made maps and charts. These need not be elaborate, and excellence of workmanship is not absolutely necessary. The main thing is that they shall be perfectly legible and tell their story briefly and graphically.

Much may be made of the use in public of letters from the mission field. These can be very helpful in a missionary meeting, provided they are not too long and that they are well read. It might seem superfluous to suggest that whoever reads a letter from the field in public should first read it over carefully in private. Missionary handwriting is no better than the handwriting of any other busy people, and some of it can not be effectively read at first sight.

These missionary letters will be of more interest if the Chapter is using the Station Plan, and the correspondence comes from the field where the Chapter's contributions are being applied. It furnishes the nearest approach to a living link between the home and the foreign field that can be devised. This will also make the letter more interesting to the writer, since he will feel that he is writing to people who are directly concerned in his work, and the letter which interests the writer is for that very reason more likely to interest the recipients.

Chapters which are so situated as to be able to secure a stereopticon may provide an occasionally welcome variety by utilizing that implement. The Christian Lan-

tern Slide and Lecture Bureau, of Ludington, Mich., has what is no doubt the finest collection of missionary slides in the country, and these will be furnished to any Chapter desiring to use them at very reasonable rates.

Another means of occasional interest is the use of curios and other articles from the missionary field. It is often possible to secure a really interesting collection of such articles, and, if they are not made the main object of interest, but are used to illustrate and make vivid the theme of the meeting, they will be of very great help. But it should be remembered that the curios are merely a means to an end, and that the meeting is not an exhibition of missionary bric-a-brac.

It will be well to hold a missionary meeting occasionally in which the details of the organization and management of Methodist missions shall be given. The Missionary Society of the Methodist Episcopal Church is a great and wonderful organization. It supervises the contributions of \$1,500,000 a year, and the activities of five hundred missionaries. Its work is too little known. A free use of the Society's annual reports and of the admirable tracts and leaflets which it is now furnishing will make possible a most interesting and informing missionary meeting.

One missionary meeting which should certainly be held in every Chapter of the Epworth League is a survey of the Methodist mission field. The Missionary Society publishes a series of maps covering this field, and the annual report will furnish the statistics. Each great division of the field should be assigned to one member of the Chapter, who will give briefly a sort of survey of the work, its workers, its methods, and its history.

Another most interesting missionary meeting may be arranged with stories from the annals of missions. No

chapter of the Church's history contains more heroic, thrilling, and pathetic incidents than the story of modern missions. In using this material one word of caution must be spoken. Do not permit any one to read the stories selected. Let them be memorized, as to their main facts, before the meeting, and then told in simple, natural language.

A series of missionary debates can be made both interesting and profitable. A few subjects suggest themselves at once: The question of the value of modern missions; the comparative value of married or unmarried persons as missionaries; the question as to how far missionaries should be engaged in the work of secular education; and the question whether missionaries should receive a regular salary or merely the promise of support,—that is to say, should missionaries be supported like ministers in the home field, or like deaconesses? Many other questions for debate will be suggested as one reads the missionary literature found in our Church periodicals and elsewhere. Indeed, almost any missionary topic may be transformed into a debatable proposition by putting it into the form of a question. For example: the topic, "Educational Work in the Mission Field," stated thus, "Should missionaries provide instruction in secular branches?" becomes a first-class subject for debate.

"Are the native converts loyal?" The records of missionary work are full of stirring incidents which answer "yes" to this question. A search through the missionary libraries will provide more material than can possibly be used in one evening.

"The rewards of faith" is a suggestive theme. The first converts in many of our mission fields were not secured until years of patient labor had passed, apparently without result. Gather up the story of a few such cases,

notably the first Chinese convert, the first Hindu convert, and the first years of work in Japan.

A "report" meeting may be filled with interest. The annual report of the Missionary Society is issued early in each year. Get it as soon as possible, and use the material it contains to show the progress of the work in the past year. The report always contains abundant illustrative material, direct from the field.

Charts are easily made, and are very effective. A list of subjects for charts is given elsewhere. Ask each person enlisted for the "Chart Evening" to prepare a simple drawing which shall illustrate some important missionary truth. If the charts can be drawn in sight of the audience the effect will be all the better.

A cheap and effective way of adding to the interest by means of maps is open to any one who can get the use of a hectograph or a mimeograph. The map may be traced from a good atlas, and as many copies printed as may be needed. If the map is a simple outline, so much the better, since then the class members may fill in the outline as the study progresses.

HINTS FOR MISSIONARY MEETINGS.

Book Reviews.—At each meeting provide for a brief review of one of the books in the Chapter's missionary library, preferably one which bears on the theme of the meeting. This will increase the interest in the library, and get its books into circulation.

The Missionary Physician.—Let this meeting be as complete a presentation of the subject of medical missions as can be made. The history of medical missions is full of interesting and convincing stories concerning the great value of this form of missionary activity.

A Question Bee.—Start a missionary question box.

Let the questions be handed in at some time previous to the date of the meeting, so that preparation for answering them may be made. The wider the range of questions the more interesting the meeting will be.

Missionary Hindrances.—There are three great obstacles to the progress of missions—rum, opium, and slavery. These may be vividly presented by means of the material available in every collection of missionary literature.

Studies of Great Missionaries.—The missionary libraries offer material sufficient for most interesting studies of typical missionary leaders. A few of these are named here. The list, of course, may be greatly extended. William Butler, Egerton Ryerson Young, Verbeck of Japan, Bishop Thoburn, Mackay of Uganda, David Livingstone, William Carey, Gilmore of Mongolia, John G. Paton, William Taylor, Isabella Thoburn, Adoniram Judson, Joseph C. Hartzell.

The Profits of Missions.—A most striking exhibit of the gain of missions may be made, dividing the subject into these parts: The commercial gains, the geographical gains, the scientific gains, the gains of civilization in general, the spiritual gains.

Missions in Song.—A song service in which the great missionary hymns are used will be a decided success if properly managed. It will be a revelation to a great many people that we have not exhausted the list of missionary hymns when we have sung "From Greenland's icy mountains" and "The morning light is breaking." The following hymns are available for such a service, many of the best of them being found in the 1905 edition of the Methodist Hymnal:

"Onward, Christian soldiers."

"On the mountain's top appearing."

- "Savior, sprinkle many nations."
"Christ for the world we sing."
"Speed Thy servants, Saviour, speed them."
"From Greenland's icy mountains."
"Fling out the banner, let it float."
"Forward be our watchword."
"Jesus shall reign where'er the sun."
"The morning light is breaking."
"All people that on earth do dwell."
"O, Master, let me walk with Thee."
"Jesus calls us o'er the tumult."
"We give Thee but Thine own."
"Before Jehovah's awful throne."
"The Son of God goes forth to war."
"O, where are kings and empires now."
"Glorious things of Thee are spoken."
"Lift up your heads, ye gates of brass."
"Ye Christian heralds, go proclaim."
"Hail to the Lord's anointed."
"The whole wide world for Jesus."
"The Church's one foundation."
"Eternal Father, Thou hast said."
"All hail the power of Jesus' name."
"Thou whose almighty word."
"Soon may the last glad song arise."
"Tell it out among the heathen that the Lord is King."
"Watchman, tell us of the night."
"See how great a flame aspires."
"Hark! the song of jubilee."
"Kingdom of light! whose morning-star."
"O, Zion haste, Thy mission high fulfilling."

SOME SAMPLE PROGRAMS.

The Methodist Fields.—Ask eight members to represent the various mission fields, assigning one to each. Let each speaker put the case as a native Christian of the country he represents would put it. The extent of the field, the number of workers, the forms of the work, the successes attained, and the unsatisfied needs that press on every hand should be the main points emphasized. The more the speaker identifies himself with the people for whom he speaks the better. The speeches must be short, of course.

Perhaps there will be an opportunity to push the Station Plan, as the most practical way for everybody to help answer the "Macedonian call." Write to The Station Plan Office, 150 Fifth Avenue, New York City, for particulars of the plan and ways of working it.

Four excellent methods of conducting this meeting are given below.

The map method. Get a map of the world big enough to be seen from all parts of the room. Mark on it, or otherwise indicate, the location of the great mission fields of the Church. With pointer in hand, some one will give briefly the outstanding facts concerning each field.

The "advocate" method. Appoint members as "advocates" of the various fields. Ask each one to make a two or three-minute plea for the people whom he represents, stating their condition, their needs, their desire for the Gospel, and other pertinent facts.

The chart method. Prepare charts which will show the area of each field, its population, number of communicants, number of workers, amount spent for the work, number of converts last year. Use your own Conference as a basis of comparison. For example, a certain Con-

ference has an area of 13,000 square miles. Korea has 84,424 square miles. If a black line two inches long represents the Conference area, a line nearly fourteen inches long will represent Korea. Apply this method to the other details.

The personal method. After one or more of the foregoing methods have been used, let three or four be ready to answer this question: "In the light of the Great Commission, and of the opportunities available on every hand, what is *my* duty?" Then throw the question open for voluntary answers.

Abundant material for this meeting may be found in *World-Wide Missions*, the report of the Missionary Society, and in leaflets and other literature published by the society.

An "*Africa*" Evening.—Use a map of Arica. If you can not otherwise get one large enough, make one. The Missionary Society of the Methodist Episcopal Church, 150 Fifth Avenue, New York, has prepared one which is admirable for such a meeting.

Africa is the continent of the Sphinx, and the sphinx of the continents. We know, within certain limits, what the other continents can promise in the coming years, but who is rash enough to forecast Africa's future?

It was the Dark Continent, but light is entering at every point. Wars have desolated it in almost every mile of its vast extent, but there is now bright prospect of lasting peace. It has been the scene of the unimagined horrors of the slave-trade, but that ghastly traffic has almost wholly disappeared.

It is a land where Methodism has spent largely of its treasure in men and money. We have holy ground on the margin of both oceans, hallowed by the dust of our martyr missionaries. Our Methodism's first foreign mis-

sionary, Melville Cox, was sent to Africa, and laid down his life for her people's sake. Our investment in African evangelization is large enough to justify our study of what it has cost Christendom to carry the Gospel there—to learn what is the "price of Africa."

The various stations where our work is maintained should be indicated on the map—Liberia, East Africa, West Africa, and the Madeira Islands. Bishop Hartzell's reports to the General Conferences have been printed in several of the *Advocates*. They have a large amount of good material for this meeting.

"The Price of Africa," and "Daybreak in the Dark Continent," two of the missionary text-books, will be found of great value in preparing for this topic. They state in the most convincing form the problem of Africa's redemption and the progress that has been made.

Let each participant study carefully the subject assigned, and master it. Then there will be no difficulty in interesting those members who grow restless and fidgety when clippings are read.

An Outline Program on Africa.—

The leader speaks: "The redemption of Africa."

Papers: "Livingstone, the missionary explorer."
"Cox, the pioneer Methodist missionary."

Papers: "Mackay, the apostle of Uganda;" "Good, the hero of the West Coast."

Brief address: "The message of these lives to this company of Christians."

Prayers for the missionaries in Africa, for more missionaries, for more money, for increased missionary concern in our own lives, for a great outpouring of the Spirit in Africa.

Call for members to form Mission-Study class.

Themes for a Home Missionary Program.—The history of home missions in your community.

The relation of home-mission work to the Methodist college or academy nearest you.

The relation of home missions to the carrying of the Gospel to foreign lands.

The contributions of home missions to the moral and intellectual life of your section of the country.

Great home missionaries in your immediate neighborhood.

Your Chapter's interest in city evangelism.

The drift of young people to the great centers of population.

Foreign missions in American cities.

How city evangelization may spread the Gospel in lands across the sea.

Foreign Missions in the United States.—Ask the question "What can we do?" and get several members to explain such possibilities as these:

We can pray for our foreign-born neighbors.

We can, in many cases, become foreign missionaries without going out of our own street.

We can take more interest in our foreign-born fellow-citizens.

We can support the three great institutions—the home, the Church, the school—which make America a refuge for the oppressed of all lands.

We can discourage ignorance, lack of patriotism, and unbelief.

We can give. Nearly half of every missionary dollar is spent on home missions.

A good way to utilize the opportunity offered by this subject is to make the meeting educational. Use facts and figures concerning our foreign population, and

discuss the best means of transforming irreligious aliens into Christian citizens.

Two members may discuss the question, "Is the immigration of to-day a blessing or a danger?" Select for one speaker a member who believes that the present immigration is a danger to the country, and for the other one who believes it is a blessing.

Ten minutes may be profitably spent in a rapid review of what is being done to reach and help our foreign population.

Ask a good reader to recite Thomas Bailey Aldrich's poem, "Unguarded Gates."

Women's Work in the Mission Field.—The great purpose of this meeting is to develop intelligent interest in work among the women of mission lands.

Write to the nearest depot of supplies of the Woman's Foreign Missionary Society for a package of literature. Twenty-five cents will secure a rich variety of fresh and helpful leaflets. The various branches maintain supply depots as follows: 36 Bromfield Street, Boston; 150 Fifth Avenue, New York; 1018 Arch Street, Philadelphia; 427 N. Cary Street, Baltimore, Md.; 220 West Fourth Street, Cincinnati, O.; 57 Washington Street, Chicago; Maryville, Mo.; 3031 First Avenue, Minneapolis, Minn.; 1303 T Street, Lincoln, Neb; 454 E. Twenty-third Street, Los Angeles, Cal.; 231 W. Park Street, Portland, Ore.

Among the many suggestive themes available are:

"Women under other religions."

"Christ and women."

"The helplessness of heathen women."

"The ministry of woman."

"Medical missions."

"What Christianity has done for women."

Medical Missions.—Abundant material for this meeting may be found in "The Healing of the Nations," "Life of John Kenneth Mackenzie," "World Wide Evangelization," "Within the Purdah," "Opportunities in the Path of the Great Physician," and "Personal Life of David Livingstone." These books are all in the missionary libraries.

Ask a Christian physician to speak on the medical mission work, from the sociological and humanitarian point of view.

Arrange for bright papers on such subjects as these:

"Reasons for medical missions."

"The medical missionary as a pioneer."

"The association of medicine and religion."

"The evangelistic value of medical missions."

"Medical missions as an aid to evangelizing the women of mission lands."

"Medical missions as a stimulus to giving."

"The qualifications of a medical missionary."

"Notable deeds of medical missionaries."

Prepare small red-cross flags and when any place is mentioned in connection with medical mission work, pin a flag on the map over that spot. Call for answers to these questions:

How are some heathen religions causes of disease?

Why is Christianity specially concerned with the cure of disease?

What is the chief purpose of the medical missionary?

In what ways does the missionary physician help the preacher?

How do medical missions help Christians to greater missionary interest?

Have a discussion on the question: Would the effort and money spent in medical missions bring greater results if used in direct evangelistic work?

The Gospel in the Islands.—Get as large a map of the world as can be found, preferably one on Mercator's projection (the "flat" map), though the ordinary map with the two hemispheres will serve fairly well.

Call attention to the islands notable in the history of mission work, and to those where work is now most needed. Locate by stars, or little flags, the most prominent groups, for example, the Fiji Islands, the Philippines, Madagascar, the East Indies, the West Indies, the Madeira Islands, Ceylon, Formosa, and others that may be suggested. The indicators may be of different colors to represent religious conditions; black for heathen, white for Protestant, red for Roman Catholic, green for Mohammedan.

Secure a five-minute paper on the trials and triumphs of South Sea missionaries. (See "John G. Paton," "Picket Line of Missions," and "World Wide Evangelization," in the missionary libraries.)

Arrange for an address on Methodism's opportunity in the Philippines. (See "The Open Door," the report of the Cleveland Missionary Convention.)

Plan for five or six brief talks on such subjects as these: "Self-support in the South Seas;" "Has Hawaii lost its missionary inheritance?" "Peculiar problems of island evangelism;" "Methodism's island missions;" "The unevangelized islands."

Take just a minute or two to speak of the missionary libraries.

Christian Education in Mission Lands.—Some admirable material for this meeting may be found in "World Wide Evangelization," the report of the Toronto convention, which is a part of Missionary Library No. 1, the report of the Nashville convention, and in the report of the Ecumenical Missionary Conference, held in New York in April, 1900.

A discussion of such questions as these will give interest and profit to the meeting: "Why should we establish schools where there is already a school system established by the State?" "What is the value of educational work in preparing the way for evangelization?" "What relation is there between education and the providing of native missionary workers?" "How do the schools help to make missionary work permanent?" "What good reasons are there for teaching arithmetic and geography and the natural sciences in mission schools?" Other questions will suggest themselves as the material is studied.

Assign these questions to people who will think them through, and discuss them sympathetically as well as intelligently. The best result of the meeting will be an increased confidence in the wisdom of educational work, and, in consequence, more faith in the broad policy of missionary work in general.

Missionary News from China.—This must be a meeting for information, as the topic suggests. Assign the themes given in the next paragraph to eight members, urging careful preparation, and limiting each speaker to two or three minutes. That will mean papers of from three hundred to five hundred words.

Themes for papers: The vastness of the Chinese field, Medical work as a missionary force in China, Chinese characteristics, The Union Methodist Publishing House in Shanghai, The influence of the Boxer and other uprisings on missions, Peculiar difficulties of mission work in China, The extent of Methodist missions in China, How the Station Plan helps Chinese Missions.

Arrange for a debate, or, rather, a discussion. Take the question of "Americanizing" the Chinese Christians, teaching them the English language, American customs,

and Western learning generally. Is it wise or not? Let two members present the arguments pro and con, giving each speaker five minutes to state his case.

So far as time permits without interfering with the rest of the program, a number of paragraphs from missionary reports and other sources of information concerning the Chinese missions may be read, and briefly commented on by various members.

Additional helps for the leader and others in the preparation of this subject may be found in the following volumes of the Missionary Campaign Libraries:

Library No. 1.—“World Wide Evangelization,” “Hu Yong Mi,” “James Gilmour of Mongolia,” “The Life of John Kenneth Mackenzie.”

Library No. 2.—“Chinese Heroes,” “The Picket Line of Missions,” “Opportunities in the Path of the Great Physician,” “The Chinaman as We See Him.”

Close the meeting with a service of prayer for China: for her rulers, her educated classes, her great populations of joyless folk, for Chinese missions and missionaries; for hospitals, schools, orphanages; for the Church at home, that China may seem worth working for and praying for and giving for; that we may all find Christ's own point of view as to that empire which, because of its numbers, antiquity, and civilization, is a world-power of to-day and to-morrow.

By assigning all the themes, and as many readings as can be used in the time allotted, and by asking a number of members to offer prayer, each one in behalf of some specific part of the subject, as suggested in the last paragraph, it will be possible to get from twenty to thirty different people to take part in this meeting. And that result is worth a lot of planning beforehand.

A Missionary Inspiration Meeting.—Have many missionary prayers.

Make them special, not general.

Get maps and charts if you can. If they are not large enough to be seen easily, transfer one of them to the blackboard.

The blackboard work will be more effective, even though rather crude, if it can be done as an accompaniment to the oral explanation of it.

Ask these questions in calling for testimony: What is the next thing you can do for missions? What can this Chapter do, more than it is doing? This Church?

What one good thing do you know about missionary work?

What is the greatest missionary argument?

What great missionary book have you read? What has it done for you?

What is the real difference between home missions and foreign missions?

How can we know that we have power to do missionary work?

Why is the missionary called to make greater sacrifices than the people who stay at home?

What is wrong with the average Christian's notions about missions?

Is there too much emphasis put upon the question of giving?

What is the net gain to missions from this meeting?

MISSIONARY SOCIALS.

The Second Department can take the old-time social and give it a new lease of life. The social can be undertaken with a purpose which will put it above the level of mere entertainment. It can be made more entertaining than ever, and yet produce results in information, purpose, and power for the benefit of the missionary enterprise.

In planning for missionary socials the missionary libraries will prove invaluable. The material they contain offers almost limitless opportunity for social evenings of instruction and interest. Without going into details, a few characteristic socials are here suggested. The details of their working out will not be difficult, and each subject suggested will furnish the keynote for its own preparation.

Games.—Spend an evening playing foreign games, using the characteristic native games of the country under consideration.

The Curio Social.—This offers endless variety. In nearly every Church there are people who possess numerous mementos of travel, and souvenirs sent from various parts of the world. An exhibition of these, with some comment on the countries of their origin, and other information which will be suggested by the articles exhibited, will furnish an interesting evening's diversion.

The Epoch Social.—Take a period of time—a century, half century, or a decade. Let different speakers sketch the progress of missions within the period selected. Give statistics of growth and development. Tell of the new opportunities for missionary work within the time under consideration. Give the notable events in missionary history. Let this meeting emphasize the rapid march of the kingdom of God in mission fields.

A Missionary Tour.—Plan a journey to three or four mission fields. Let each mission be represented by the home of one of the members. After a brief stay at the first mission field, and an inspection of whatever material illustrating the work of the field may be available, the company passes to the next house in order, and so on until the tour has been completed. The decorations at each place will be in harmony with the customs of the field represented.

A Founders' Meeting.—At this meeting have brief biographies of the great mission founders, Zinzendorf, Carey, Mills, Butler, Taylor, and others.

A Surprise Program.—A surprise program will bring some desirable results. One or two weeks before the meeting, write a letter to eight or ten of your brightest people. Suggest six or eight parts to be taken in a missionary program, such as telling a story, singing a song, giving a Bible reading or a recitation, reading a poem or a paper. Number the parts and ask each to designate which he will do. In this way each person will be likely to be exactly fitted. They must not tell what parts they have. Do not announce the parts at the meeting. Give the speakers numbers at the service, and they can appear unannounced in the order of their numbers.

Essay Contest.—Have an essay contest. Limit by age or not as you choose. High-school students will usually enter with zest. Purchase a medal, to be given to the one who writes and delivers the best essay on some mission subject. Make the theme a person, a country, a station, or a truth. Count thought, composition, and delivery. Advertise extensively. Name, in a circular, valuable books of reference. Print a few simple rules with the announcement.

Missionary Debate.—Try the oft-suggested and effective missionary debate. Many folks believe only in home missions. Take a subject like this: "Resolved, That home missions need our money more, and have a stronger demand upon us, than foreign missions." Appoint two good leaders and assistants. Advertise it. Urge volunteer speeches on both sides. Plan for a few to lead off. Make a time-limit. At the close, mark one collection basket "Home Missions," the other, "Foreign Missions." Let the side which secures the larger col-

lection be declared the winner. Other themes for debate are suggested on page 171.

The Machinery of Missions.—Few people know how missionaries are sent out, how they live, and how they are controlled. Ignorance in this respect loses support and arouses opposition. Describe in a paper the composition, methods, meeting-time, and missionary tests of the General Missionary Committee. It might be well to compare different denominations. Some imagine that much money is used for expenses. Others hold the notion that missionaries receive large salaries and live extravagantly. The "Bishop's Conversion," by Ellen Blackmar Maxwell, is a fine answer to this heresy. The consecration and self-sacrifice of missionaries will touch sympathy and win support.

An Imaginary Trip.—When studying a country, draw a map on the blackboard. Provide cards with the names of stations on them. When a place is mentioned in the study, let some one come forward and stick the card with a thumb tack into its proper location on the map. (Use the same method in speaking of the missionaries, and place the names of the workers on the map at the stations.) Let a good speaker take an imaginary trip, describing the customs seen and experiences met until he comes to a missionary station. Then an appointed person appears, places the card at the proper place, and tells about the work at that point. The speaker then resumes his trip until another station is reached, when another appointed person places another card, and describes the work. So it continues until the trip is completed.

An Information Social.—Large maps showing the mission stations may be hung around the room. If none of these are yet available, ask the young men to prepare them from the maps in the magazines and reports. Four

feet by three is a good size. White paper pasted on calico, a brush, and a little ink will not cost much. Colored inks, or diluted aniline dyes, may be used with good effect to show the different districts. Use diagram showing the growth of the missions, the proportion of heathen and Christian population, and the money spent for the work of the field.

Curiosities from the mission fields may be explained and examined. Idols that have been worshiped prove interesting.

Books of photographs, as well as some good missionary biographies, should be laid upon the tables for inspection.

One or two short letters from persons in the foreign field may be read. But they must be lively, interesting, and to the point.

Of course, missionary hymns will be sung, but a hymn in a foreign language copied on the blackboard, and sung by the music committee, will add to the interest of the meeting.

A Ceremonial Social.—Spend an evening in reproducing some of the striking social and political ceremonies of various mission lands. It may be wise to limit the ceremonies to one country, or a broader field may be occupied, and typical ceremonies of mission countries may be reproduced.

PRAYER AND MISSIONS.

Prayer for missions should be definite, intelligent, believing, and constant. The use of prayer cycles is greatly to be recommended. Any study of missions which fails to discover that prayer has been from the beginning a mighty means of missionary advance will fail to find the key of the missionary movement.

THE CYCLE OF PRAYER.

The world needs to-day more than anything else a constant devotional study of the Bible accompanied by believing prayer. It is suggested that this Cycle be used in keeping the Morning Watch, which consists in setting aside the first moments of each day for devotional Bible study and secret prayer.

In using the Cycle strive to avoid formality, irregularity, haste, indolence, insufficient preparation, and limitation of our prayers to intercession. Rather let us be fervent in spirit, joyful and thankful, asking for definite things, and believing that our prayers will be answered when we ask according to His will.

It would greatly increase our power in prayer if each person would make a careful devotional study of the Bible with reference to prayer, and thus come to a clear knowledge of the prayer life—its teachings, conditions, promises, and examples. Secure, if possible, "With Christ in the School of Prayer" and "The Ministry of Intercession," by Andrew Murray, each 75 cents, and "The Morning Watch," "Secret Prayer," and "Bible Study for Personal Growth," by John R. Mott, and "Prayer and Missions," by Robert E. Speer, each 5 cents.

It is desired that every person adopting one of these Cycles of Prayer be very faithful in the observance of its use, because in united prayer there is untold power.

Sunday.—"Hitherto have ye asked nothing in My name; ask, and ye shall receive, that your joy may be full."—John xvi, 24.

Pray for the evangelization of the world in this generation, that God may raise up a zealous, praying, missionary Church that will carry His Gospel to every living creature. Read 1 Tim. ii, 1-8.

Monday.—"And all things, whatsoever ye shall ask in prayer, believing, ye shall receive."—Matt. xxi, 22.

"For He is faithful that promised."—Heb. x, 23.

Pray for the world-wide mission field, that God may keep open the doors of opportunity until the Church shall arouse itself to its privilege. Read. Prov. xi, 24; 2 Cor. ix, 6, 8.

Tuesday.—"Beloved, if our heart condemn us not, we have boldness toward God; and whatsoever we ask, we receive of Him, because we keep His commandments, and do the things that are pleasing in His sight."—1 John iii, 21, 22.

Pray for the work in Africa, that God may guide its leaders, giving them wisdom, and that He may maintain and intensify the consecration of the missionaries and native Christians to His work. Pray especially for Bishops Hartzell and Scott, who have been given the leadership of the African work. Read Ps. lxviii, 31-35.

Wednesday.—"If ye abide in Me, and My words abide in you, ask whatsoever ye will, and it shall be done unto you."—John xv, 7.

"I put thee in remembrance that thou stir up the gift of God, which is in thee."—2 Tim. i, 6.

Pray for the work in the young people's societies of the Church, that God may fill the missions of Epworth Leaguers, Christian Endeavorers, and others, with a Christlike missionary spirit, that from the intensely missionary young people's societies we may reap a conquering missionary Church. Read Zech. iv, 6.

Thursday.—"Call unto Me, and I will answer thee, and will show thee great things, and difficult, which thou knowest not."—Jer. xxxiii, 3.

Pray that God may overrule and direct all political and social changes in mission lands; that governments,

commerce, and civilization may all be His messengers in hastening the spread of the Gospel. Read Psa. lxxii, 8-20.

Friday.—"They that wait upon Jehovah shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; they shall walk, and not faint."—Isa. xl, 31.

Pray for the native agents in all mission lands,—preachers, helpers, teachers, dispensary assistants, readers, and the Bible women; for the native Church,—its progress in self-government and self-support, its strengthening in persecution. Read Acts xx, 28-32.

Saturday.—"Ah, Lord Jehovah! behold, Thou hast made the heaven and the earth by Thy great power and by Thy arm stretched out; there is nothing too hard for Thee. Behold, I am Jehovah, the God of all flesh: is there anything too hard for Me?"—Jer. xxxii, 17, 27.

Pray for missions in the Epworth League, that God may guide the general officers and the members of the organization, that the Epworth League may henceforth be a mighty, irresistible missionary force. Read Psa. ii, 8-12.

Complete copies of this "Cycle" in leaflet form, containing much material which is omitted here, and spaces for noting special petitions, may be had from the Young People's Department of the Missionary Society, 150 Fifth Avenue, New York, at the rate of 5 cents each, 35 cents a dozen.

The missionary libraries have abundance of material which will illustrate the power of prayer and remarkable answers to prayer in the mission field. Every missionary who has won success will testify that the use of prayer in his work has been the chief secret of its progress.

GIFTS TO MISSIONARIES.

The habit of sending gifts to missionaries is largely confined to those who are on the frontier in our own country, or in its more destitute sections. It could very profitably be extended to include missionaries in the foreign field. Often they have more need of remembrances like this than they have of money itself. It should be remembered that, though the missionary in the foreign field has his salary paid by the Missionary Society, the claims on his purse are unusually numerous, and the temptation which his work offers to sacrifice his own comfort and even his own necessities to the need that he sees all about is constantly with him.

It therefore happens very frequently that a missionary's family in a foreign land lives amidst the most bare and unattractive surroundings. Luxuries are not to be thought of. Under these circumstances a missionary box from an Epworth League Chapter would be a veritable godsend.

Omit necessities from the box. The bare materials of subsistence will be secured somehow. But the things which the missionary family lacks are the little extravagances in which we indulge ourselves so lavishly, but which to them are entirely out of the question. The missionary may long to buy a few modern books, but where is the money to come from? His wife and family may desire to read the latest new story, that sells in this country by the thousands. A copy slipped into the missionary box would be exceedingly welcome. Even a little candy of a quality that will stand transportation would be much more enthusiastically received than some people imagine.

Every woman can think of things that a woman likes

to have; the little incidental belongings which go to make up the charm of a home, but which are counted in the missionary household under the head of luxuries, that can be dispensed with. All these things, and many others which will suggest themselves to any group of thoughtful people, will make the preparation and sending and receiving of a missionary box a matter of unalloyed delight.

THE MISSIONARY LIBRARIES.

There are two Missionary Libraries now available for use. They justify all the praise that has ever been accorded them. Every Chapter should have one or both of them for the use of the Department of World Evangelism. A missionary Chapter with a mission study class and a monthly missionary meeting can scarcely keep going without the libraries.

These books are transcripts from life. There is no flavor of old-time missionary ignorance about them. They show the missionaries as men and women of affairs and of common sense. They give word pictures of heathen life that are photographic in their distinctness and in their fidelity to facts. They tell the simple truth about missions, and the simple truth is all one needs for the rousing of missionary interest in abundance. The leaders of the missionary devotional meeting will find in these books a perfect treasury of missionary argument, appeal, instruction, and demonstration. Without some such help the missionary topic is likely to be voted a wet blanket. With the leader using these libraries judiciously and intelligently, the missionary meeting will show a distinct gain in interest, value, and lasting results.

The best use of the missionary libraries is by means of their free circulation. The great need of many young

people concerning missions is to know the facts. It is of first importance to get such books as these into the homes where there is little sympathy with the foreign missionary work. A book is always a challenge. Somebody may pick it up. In many cases it will be read through. That will mean the creation of missionary interest, which is the mother of missionary conviction, which is the mother of missionary service. And missionary service is the result we are seeking.

Keep the books in a prominent place, where they can not be overlooked. During the missionary meeting put them on the leader's table in the front of the room. Refer to them freely. In the intervals between meetings let the books be accessible. Do not lock them up. Do not be afraid of losing them. It will not be an unmixed evil if somebody should take a missionary book from the shelf and carry it home without the formality of entering it on the records. It will not be stolen. Better to have the book read than to put any hindrance in its way. No matter how irregular the method of securing the book may be, nobody will steal a book of this character. The best modern libraries put their books where the readers can have free access to them. What we want is to get the books read, not to get the readers recorded.

Recommend the books. Quote from them. Use as illustrations striking incidents that are found in them. Tell what volumes furnish these incidents. Awaken an appetite for the books themselves. It will not be a bad thing if the pastor should get into the habit of using them in preparing missionary sermons, and then telling where he found some of his material. Of course, the books will be used freely and constantly in preparation for the missionary devotional meeting.

How to Get the Libraries.—These missionary libraries cost \$10.00 each. Number One contains sixteen volumes and Number Two twenty volumes. Raise the money by personal canvass, or by subscriptions taken at a missionary meeting, or appropriate the money directly from the general treasury, or get some individual to give them, or buy them from the general library fund, or unite with the Sunday-school in the purchase, or any other honorable method. The main thing is to get the books. They are sold by the Young People's Missionary Movement, 156 Fifth Avenue, New York.

OTHER MISSIONARY MATERIAL.

Do not stop with the campaign libraries. They are merely a beginning of missionary literature. Start a missionary library that will have not thirty-six but one hundred or more vigorous and interesting volumes. Do not be afraid if it rivals or even excels the Sunday-school library. Use the missionary periodical, *World-Wide Missions*, the Missionary Reports, and any other available literature.

Make a missionary scrapbook. Some of the best missionary information is found in the current periodicals, and some of the most attractive and interesting pictures are in the same papers. Unless it is captured at the time it appears it will be lost. The missionary scrapbook may be made a most useful and valuable addition to the missionary library.

Beware of antiquated missionary literature. Much of it is not at all suited to present-day needs. Do not put a book on the shelves because it was given to the Epworth League for that purpose. Let somebody of sense and discrimination read the book. If it is morbid or

one-sided, or in any way unsuited to the needs of the Chapter, do not use it.

Charts, especially if they are made by members of the class, have a value entirely distinct from and greater than any other missionary device. Anybody can make a missionary chart. A small sketch may be made, then enlarged to any size that is convenient. The subjects for missionary charts are well-nigh infinite in their variety.

Suggestions for Missionary Charts.—Comparative statistics: Of population, of giving and spending, of heathen and Christian areas, of proportionate number of preachers to communicants, of proportionate number of preachers to population, of the rate of growth in heathen and in Christian countries.

The reflex influence of Missions: On the Church at home, on commerce, on the growth and development of nations, on language and literature, on explorations, on industrial development.

The increase of opportunity, the distribution of languages, the increase of written languages, the increase of Bible translations, doors opened by world politics and civilization.

THE STUDY OF CHURCH BENEVOLENCES.

WHY "CHURCH BENEVOLENCES?"

Sometimes you hear Church members utter a complaint about "too many collections." Suppose we ask the question, "Why any collections at all?"

What is there about the Church and its religion that makes it necessary to keep up a certain number of enterprises, officially called benevolences? How are these enterprises related to the work of the Church? Could we not get on very well without them? Are there not

Churches which prosper without supporting any of these institutions?

Let us look at these questions with unprejudiced and unclouded eyes. They touch the life of the Church, and, in a way, they go to the root of that which we call religion.

Church benevolences are the natural outgrowth of the Christian spirit. Let a man believe in Jesus Christ as his Saviour, and experience the life-giving power of the Spirit of God, and his whole relation to the world about him is changed. He becomes, first of all, a sincere worshiper of God. The fact that Christianity is a social religion leads individual Christians to seek each other's society, that they may worship together. Thus a Church begins.

But worship is only one hemisphere of the Christian life, the other side of which is service. Its two great ideas are Fatherhood and Brotherhood. In the brotherhood there is constant opportunity for service.

The chiefest service a Christian can render to his neighbor is to win him to the Christian life. That is the real meaning of the Great Commission. That explains preaching, and revivals, and individual evangelism.

If your neighbor is physically near, you may invite him to your Church, visit him in his home, give him a copy of the Bible, and, by every means that suggests itself to you, seek to convince his intellect, arouse his feelings, and enlist his will, to the end that he may become a Christian.

But "neighbor" is a word not limited by bodily nearness. Any one who is or may become your brother is your neighbor. If he is on the other side of town, where as yet there is no Church, you may go over there, or send some one to start a Church in his vicinity. It will

probably begin as a mission Sunday-school, or a cottage prayer-meeting. But it will be doing what every Christian is under obligation to do, by reason both of the command of Jesus Christ and of the Christian's own love for the souls of men. That explains city missions, in all their infinite variety.

Suppose your "neighbor" is in another city, or another State, or another country. Suppose that while your complexion is white, his is black, or brown, or red, or yellow. Do these facts change the nature of your obligation to him, or your own obligation to God? Scarcely, and so there is the explanation of home missions, and foreign missions, with all that they mean.

In some hitherto unevangelized place a home missionary has gathered together a little company of Christians. There are children enough to justify the organization of a Sunday-school, and the people desire regular and frequent gatherings for worship, and for the teaching and the preaching of the Word of God. But the company has outgrown the farm parlor or the schoolhouse in which it first met. What shall be done? Unless the little society is provided for, the work that has been done is in danger of being dissipated and lost. And so obedience to the command of Jesus Christ makes it necessary to help these people in securing a place of worship. They can not build without help, and the help comes in the form of an organized Church Extension movement.

In that little frontier Church there is a young man who has heard the call to preach. But he has also heard the call to *prepare* to preach. That means schooling beyond the limits of his small resources. Shall his God-given powers be lost to the world for lack of a little money? The question can have but one answer, and that

takes shape as an educational society, which can deal, not with one young man, but with a thousand.

Down South there is a black cloud, made up of ten million native-born Americans. Most of them are untaught; nearly all of them are children of poverty. But they are of those for whom Christ died, and to whom He sends His disciples. The home-missionary work provides for them the direct message of the Gospel, but they need much before that message can be filled with meaning. They are so burdened by inheritance, by prejudice, by ignorance, that the Gospel must come—to their children at least—with a promise of physical and mental freedom, as well as the freedom of the soul. And it does come with such a promise, through a great and far-reaching benevolence of the Church, in our communion known as the Freedmen's Aid and Southern Education Society.

Your Church, which grew out of the home missionary Sunday-school, has, of course, a better Sunday-school now. But it is still poor. It needs help to put it on its feet. And a few miles beyond there is a school still poorer, still without Church building or organization. Further on there is great need and a great field for a Sunday-school, but none has yet been started. Obedience to the Great Commission sends supplies of literature and other helps to the Sunday-schools already at work, and plants a school in the place where it is so much needed. And this again is done through the agency of a "benevolence," the Sunday-school Union.

In a thousand places men are more willing to think about the good news of God if they can read it than if they must listen to some preacher. So, being all things to all men, the Christian will seek to reach these men also, and win a hearing for himself through the agency of an easily read and convincing printed page. Here

again a benevolent society does what needs to be done—the Tract Society.

And, of course, the Bible must be put into as many hands as possible. They who can do no more can not surely do less than seek to give God's revelation to all the world. And that can be done. The American Bible Society will send a Bible for you to your yellow brother in China, your brown brother in the Philippines, your red brother in Oklahoma, or your black brother in an African tribe which yesterday had not even a language.

But time would fail to tell of all the forms of benevolence which are brought into beautiful operation through obedience to the last command of our Lord—hospitals, aged people's homes, orphanages, deaconess homes, schools, and a score of others. But they are all legitimate, and all binding upon the conscience of every Christian, up to the measure of his ability. Giving to these causes is not a mere necessary response to more or less urgent begging; it is asking an organized company to do these things which the individual can not do, but which must be done if the kingdom of God is to come on the earth.

WHAT ONE CHAPTER DID.

It would be a fascinating thing if we could trace every dollar of benevolent money to its final destination. That can not be done actually, but in imagination we can follow the process.

Here is a Chapter which every year raises about \$150 for the regular benevolences. What has that Chapter done?

It has supported two native preachers, one in India and one in China, who have kept alight the torch of Christian hope in the midst of reeking, revolting heathenism, with famine, violence, and pestilence all about them.

It has provided windows and doors for a little Church in a neighborhood where the Gospel of Jesus Christ will be a power long after the givers of the money have gone home to heaven.

It has sent two hundred tracts to a group of immigrants just landed on our shores, greeting them with a Christly message in their own tongue, so that they have felt at once a little less strange in the strange land, and are more responsive to Christian effort.

It has kept a Sunday-school in Montana in literature and supplies for a month.

It has paid the salary of a teacher in Philander Smith College for two weeks, during which time four hundred eager black boys and girls have been given a taste of the knowledge they covet so intensely.

It has paid for two weeks all the expenses—how small they are!—of a young man in college, who may some day go to that Chapter as its pastor, and be a better man for the place by the amount of that two weeks' schooling.

It has bought twenty Testaments, which a deaconess gave to the hitherto Scriptureless children in a down-town Sunday-school.

And so, while the Chapter has been jogging along about as usual, it has touched the two most populous centers of heathenism with Gospel truth. It has stood with the advance guard of civilization on our own frontier. It has taught Sunday-school in the Northwest, and given hope and inspiration to a school full of Negro boys and girls in the South. It has been to college with a needy, courageous, self-helping candidate for God's ministry of preaching. It has gone up and down the stairs of Chicago rookeries with a direct descendant of Paul's co-laborer Phœbe, the first of deaconesses. And everywhere, teaching, healing, feeding, cheering, it has

been busy with the very essence of Christ's work on earth, and has earned His "Inasmuch as ye have done it unto the least of these, My brethren, ye have done it unto Me."

HOW TO STUDY BENEVOLENCES.

The easiest way is the *extensive* way. Find out the amount of money given to each cause, report on the number of converts won, churches built, schools organized, tracts distributed, sick folk put in hospital, and so on. It needs only a good head for figures, and a copy of the latest statistics. It is a good way to study benevolences, but it must be supplemented by *intensive* study, or it will be dry-as-dust, and light-as-a-feather.

The intensive study is a fascinating thing. What manner of folk are they to whom the missionary has gone; what their hopes and fears, their personal history; their special traits of Christian character? What of the people sheltered by that Church Extension church? What manner of folk are they? How do they use their religious home? How does it affect their lives, and the life of the community? Who are these young fellows going out to the colleges and seminaries to get training for Gospel service? What of their battles, their hardships, their studies, their self-demands, their success?

And so down the whole list of "benevolences." You can not get over so much ground by the intensive method, but you will get more out of the ground you do traverse.

PROVISIONS FOR THE STUDY.

A part of the work allotted to the second department is the study of the benevolences. The plan is not to raise the benevolent collections, nor to seek to secure contributions from the Chapters, but to develop in our young people's societies a greater intelligence regarding these

great denominational societies, thus insuring a future Church which will be able and willing to bear its responsibility.

A few of the more important facts concerning these forms of benevolent work carried on by the Methodist Episcopal Church are given here. The members of the Epworth League need not only to be interested in this work, but first of all they need to be informed concerning it. Just enough in the way of facts is provided in the following pages so that Epworth League workers may have a sound basis of information on which to build their plans of interesting and educating the members of the League in the work of these great institutions.

During the Epworth League year special days are devoted to these benevolent causes, when the League's Sunday evening meeting is given over to the work of informing and interesting the young people in their purposes and methods. In preparation for these meetings the First Vice-President and the several leaders will find the material here given useful and suggestive. Of course it would be poor policy to be satisfied with what facts can be gleaned from these pages, but they can at least be used as a "point of departure."

Starting here, the further afield the quest for information is prosecuted the richer will be the spoil which can be laid before the members and their friends when the special day arrives.

THE BENEVOLENT SOCIETIES.

There are provided by the Discipline of the Methodist Episcopal Church, in addition to the missionary organization, six benevolent societies.

1. *The Board of Church Extension*, which aids in building churches in new and destitute fields. Over twelve

thousand churches have been aided by the Board of Church Extension since its organization in 1865. These buildings range from small frontier churches to the large structures required among the hosts of a great city. The Missionary Society invests annually in home missions about forty-five per cent of its yearly expenditures. Very largely this can be useful only as Church Extension provides places of worship.

The General Committee of the Board, at its meeting in November, 1905, summarized the work of Church Extension in significant words when it said:

"The spiritual family needs a spiritual home. In a sense deeper than our accustomed thought, the church building is a sign and safeguard of the faith.

"General Methodism, never keener of vision than now, never more ardent in devotion, evidences its discernment and zeal, in part, by this, that every week she brings to completion more than forty houses of worship, the Methodist Episcopal Church contributing her fair part toward this achievement.

"The conviction which compels endeavor in respect of this work can not be escaped by him who recognizes the relation of Church Extension to the other benevolences. As every missionary agency looks for support to the housed congregation, so it can not reckon upon the conservation of its successes until the congregation called into being by its message be housed.

"Spiritual harvests gathered must be garnered. No city except the heavenly is safe without the temple. From the great cities of our land come appeals in which are mingled evangelistic and patriotic ardor, for unless churches be multiplied, the gravest problems of our civilization must remain practically unsolved.

"In many an educational center the contrast between

the adequate appointments of the school and the inadequate appointments of the church has operated upon youthful minds to the confusion of thought as to the relative dignity and claim of education and religion. It is a costly parsimony which would suffer the continuance of such disparity.

"The forward movement of the nation's flag as surely calls upon us to follow with all the agencies of our faith as in the ancient days the moving pillar called for Israel's advance. It is illogical, if not unkind, to send out our missionaries and then neglect the housing of those called from their outworn traditions to an acceptance of our Lord.

"It must be known by all that aid is needed for churches and parsonages in many fields, but let it be known specially that \$25 will secure the building of a much needed chapel in Porto Rico; \$50 a chapel in the Philippines; \$100 a church in the Hawaiian Islands; that \$250 given for this cause will secure, if the donor so desires, the erection of a memorial church in some settlement of the great West, and that proportionate gifts will yield proportionate results in the Southland, or in the great cities, with their problems of greed and poverty, of sorrow and sin.

"Last year the collections aggregated \$139,240.92, exceeding those of the preceding year by \$14,500.87.

"We believe that the money has been wisely expended. What an investment has the Loan Fund proved, with its \$600,000 going out to build, and returning only to start again! The past year has exceeded all preceding years in the aggregate of returns on this account.

"During the lifetime of the Board over fourteen thousand churches have been aided by it. Only the account-

ants of the skies can reckon the results accruing from the expenditures of these forty years.

"To the officary and membership of the entire church we appeal for such thoughtful and generous consideration as this great cause has right to claim. Let the rich help the poor, and the poor befriend the poorer, so that throughout the Church Methodism shall multiply her houses of worship, willing hearts shall find inspiration to sacrifice, in the cross of Calvary, and encouragement to arise and build in this, that for seeking souls the house of God is still the gate of heaven."

2. *The Freedmen's Aid and Southern Education Society*, which establishes and maintains institutions for Christian education in the Southern States among both colored and white people. The instruction in these institutions includes such literary, professional, and industrial courses of study as will tend to the development of the highest Christian character. The locations of these institutions have been chosen with reference to the formation of an educational system with collegiate centers and co-operative preparatory academies.

This Society concerns itself with educational work among both races, because the two races in the South are interdependent, and the chiefest foe of both is ignorance, with its resulting prejudice, hatred, and strife. The safety, not to say the prosperity and happiness, of each race depends, above everything else, on the fully-rounded Christian education of the other.

There is abundant hope for permanent success in this work. The South is belated, but not degenerate. Both races reached by our schools are rich in promise. Its white people are of purest American stock—the stock from which Lincoln sprung. They are Protestants and patriots. Over one hundred and forty thousand men from

the mountains sprang to the defense of the Union. Behind its black people are from five to ten generations of American-born ancestry. In the single generation since slavery, they have clearly demonstrated their eagerness and capacity for education and the higher life.

The chief purpose of the work done by the Society is to uplift by Christian education. It knows no short-cut to enlightenment, either for Dixie or for any other section. It believes in the threefold education of hand and head and heart. It believes that the best place for providing this education is the Christian school. No other institution can be so well equipped as the Christian school for the solving of the two great problems—illiteracy and the race problem.

The Society begins with its students where it finds them. It must provide education at a cost much below its real value. This it does so effectively that it is possible for a student to go through every grade from the kindergarten to the professional school. And at every point there is industrial training, and the training of the religious nature, as well as the culture of the mind.

The Society has several universities, centers of general culture, with schools of normal training, theology, medicine, pharmacy, dentistry, law, mechanical engineering, nurse-training, and a great variety of industrial work. Other schools do less extensive, but equally thorough work. In all these there are maintained ten colleges, twelve academies, and three theological and medical schools among the black people, and two universities and seventeen academies among the mountain white people.

The industrial work is of highest usefulness. The Society does not believe in limiting its training, either for its black or its white pupils, to the making of skilled

mechanics and domestic workers. But it does give industrial education its rightfully high place. This emphasis on manual training began thirty years ago, long before that work had been generally taken up by other institutions. Now there are, at Claflin, Morristown, Clark, Rust, Wiley, and Gilbert, thirty-two departments of industrial education. Even the academies offer courses of manual training. A great proportion of the Society's graduates stick to their teaching, their trades, and occupations in after life.

The sixteen Southern States have less wealth than any other section. The people, though rich in purpose and in love, are poor in pocket. In 1905 the white Conferences of our Church, few in number and small in membership, gave to this work over \$3,300. They gave \$4,323 to the work of Church Extension, and over \$32,000 to Missions, besides supporting all the general work of their Churches. These figures do not include the Baltimore, West Virginia, St. Louis, and Wilmington Conferences. The colored Conferences gave to this Society's work more than \$19,000, to Church Extension over \$5,000, and to Missions \$25,000. All told, the Methodists of this needy field gave more than \$100,000 for the work of the kingdom of Christ in direct benevolent gifts. In the schools themselves the students, out of their ofttime bitter poverty, gave in tuition and room-rent almost dollar for dollar of the entire amount of the appropriations made by this Society for teachers.

Many of the results of the forty years' work of the Society can not be put into figures. The Society has been a great civilizing and Christianizing agency during the dark days of the South's history. It has had a large share in saving the South from social and industrial chaos. The new South owes a greater debt to this Society than can ever be computed.

A new moral life has been developed among the Negroes. The purity of the home and social life, and a higher regard for the sanctity of the marriage vow, are important evidences of permanent growth. Industry and thrift in the purchase of homes and farms are also evident. Much still remains to be done; but the progress of the race has been so marked that there is no comparison between yesterday and to-day. The Society's graduates and other students have carried the gospel of education, morality, and industry into the heart of the black belt whenever they have gone to teach even a three months' school. They have thus reached hundreds of thousands of their own people, where the Society's schools reach directly only a few thousand.

The white people of the South are equally responsive. The mountaineers are awakening from their age-long slumber. A new spirit is astir in the hills. The young people are eager for learning. Their progress is very marked. Our trained teachers are reaching people in their isolation. This purest white blood of the land is already making a new civilization and providing new leaders and cleansing its native soil from old evils and from ancient prejudice. Yet even now, while the per cent of illiteracy among children of foreign-born parents in the nation is only two per cent, that among these Anglo-Saxons of the mountains of the Central South is 13.4 per cent, and in the nation 5.9 per cent.

The present need of the work is twofold. It needs the intelligent sympathy of the young people of Methodism, to whom this work of education should appeal with peculiar force. Then the work needs larger resources of every kind. The present equipment is inadequate for the 11,560 students crowded into the schools. Openings for enlargement and advance can not be en-

tered. Schools are asking to be adopted by the Society, but it dare not assume any new responsibilities. The Society has reduced economy to a fine art; all its dollars do double duty; its teachers are working on mere fractions of the salaries paid for like work in the North and in the foreign mission field, and yet there arises, on every side, the insistent appeal of the increasing multitudes who are no longer content to sit in darkness.

3. *The Sunday-school Union*, which has charge of all Sunday-schools of the Methodist Church. The comprehensive purpose of the Union is given as follows in the recent report of that Society: "The work of the Sunday-school Union shall be to found Sunday-schools in needy neighborhoods, to contribute to the support of Sunday-schools which without assistance can not continue, to educate the Church in all phases of Sunday-school work, constantly endeavoring to raise ideals and to improve methods, and to give impulse and direction in general to the study of the Bible by the Church."

The following carefully prepared "question and answer" report of the Union has in it just the facts that need to be stated here:

What is the Union doing for "Sunday-schools in needy neighborhoods?"—During the last year it has founded or helped to found about five hundred Sunday-schools in the United States, and, by grants of lesson helps and "requisites," contributed assistance to nearly a thousand Sunday-schools. The majority of the prosperous schools west of the Alleghany Mountains were in their feeble days helped by the Union, and without its assistance could hardly have been continued.

How does the Union help the Negroes of the South?
—1. About thirty-five per cent of the Sunday-schools helped (within the United States) have been among the

colored people of the South. 2. *The Good Tidings*. In 1904, 1,868,000 copies of this paper were distributed without charge in 1,763 Sunday-schools. The Union bears one-half of the expense of its publication, and two of its four pages are devoted to a practical consideration of the Sunday-school lesson. 2. The Union also pushes "field work" among Negro children and teachers by two field workers who devote their entire time to work in the colored Conferences of the South.

What is done by the Union for boys and girls of foreign-born parents?—During the last twenty-five years millions of foreign-speaking people have become permanent residents of our country. On the children of these foreigners great care has been bestowed by the Union. We have 753 German-speaking Sunday-schools (1904), with 47,604 scholars, and a German assistant secretary elected by the General Conference. We have 195 Swedish Sunday-schools, with about 14,842 scholars, and 142 Norwegian and Danish Sunday-schools, with 9,357 scholars. In the coal regions and in our railroad centers thousands of Bohemian children have been gathered into our Sunday-schools. There are newly established French Sunday-schools in New England and in Louisiana; and in ports of entry, Italian, Portuguese, Chinese, and Japanese Sunday-schools; Spanish Sunday-schools are being multiplied in New Mexico, Porto Rico, and the Philippines. In 1905 many schools have been established among Hawaiians and Filipinos, as well as among American Indians.

How does the Union help Sunday-schools in foreign lands?—In 1905 the Board of Managers granted \$4,957.50 to the various foreign Missions of our Church—Africa, China, Denmark, Germany, India, Italy, Japan,

Malaysia, Mexico, Norway, Finland, South America, Sweden, Switzerland, Bulgaria.

What is the educational work of the Sunday-school Union?—A variety of means have been used: 1. Six field workers have been supported. 2. The Sunday-school Union is at present endeavoring to secure the grading of all our Sunday-schools and the adoption of modern educational methods. 3. By Superintendents' Unions, Sunday-school Institutes, the organization of a Bureau of Institute Speakers, by correspondence, by the publication, through the *Sunday-school Journal and Bible Student's Magazine*, of the best and newest of Sunday-school methods and organization, it is seeking to stimulate zeal and give helpful guidance to Sunday-school workers. 4. It is planned to issue a series of supplemental lessons for the various grades of the Sunday-school which will provide for a progressive and general knowledge of the Bible. 5. Beyond the immediate work of the Sunday-school proper, the Sunday-school Union is taking measures to provide for an advanced course of Bible study. This course, it is hoped, can be ready in the autumn of 1906.

What do the statistics of the Union show?—In the Methodist Episcopal Church, with a membership in 1905 of 3,148,211, we have 3,226,337 Sunday-school people, or 103 per cent, whereas the total Sunday-school enrollment of American Protestantism is only 71 per cent of its Church membership. In 1905 an increase is reported of 374 schools, 4,623 officers and teachers, and 56,001 scholars.

How is the Union supported?—Every Methodist Episcopal Church is required by the General Conference to take annually at least one collection for the support of the Sunday-school Union, and each Sunday-school also

is required to make a contribution each year. The Union can organize one new Sunday-school for every \$25 contributed directly for this purpose. The receipts for the year ending November 30, 1903, were \$26,845.38. For the year 1904 they were \$28,012.96.

What is Rally-day?—The Corresponding Secretary has designated the last Sunday in September as "Sunday-school Rally-day," and the celebration thereof is expected to become general. A program of musical and Scriptural exercises is issued each year, of which about 70,000 were sold in 1905.

4. *The Board of Education*, the great benevolent agency which opens the door to a higher education for the young men and women of the Church. This is our chief general agency for supplying an educated ministry and laity, both at home and abroad. The Board's charter reads: "The object of the said corporation shall be to diffuse more generally the blessings of education and Christianity throughout the United States and elsewhere, under the direction of the General Conference of the Methodist Episcopal Church."

In connection with the centennial year of American Methodism, 1866, a fund was started for the education of worthy young Methodists. The Board began to make loans in the year 1873. Little by little the necessity for such a work has grown. As the years have been passing, an increasing number of young people have availed themselves of the benefits of this opportunity to secure an education. The great usefulness of the work of the Board is seen from the fact that up to July, 1905, 14,025 young people were thus afforded an opportunity to prepare for a life of usefulness, the total amount lent up to that time being \$1,452,314.15. The average amount lent to each beneficiary of the Society during this term of years was \$103.55.

It is not the purpose of the Board to relieve worthy young people from the necessity of struggle. It has always been and still is the theory of the Board that the best kind of help is self-help, and it aims simply to supplement the efforts of young people who have enterprise and a courageous spirit of sacrifice in order that, thus supplementing their own efforts, they may be assisted to prepare for a life of effective service to the Church and to mankind. Many of the men and women who are now doing heroic service in the various fields of Christendom and along various lines of endeavor were aided by this fund. For the most part, those who have been thus assisted show a spirit of appreciation and gratitude. For instance, during the year which closed with November 30, 1905, those who had formerly been assisted paid back into the treasury of the Society, \$35,689.47.

The benefactions of the Board cover a very wide area and include many nations. The administration of this fund among our educational institutions is vital to their welfare. For instance, in 1905, in one case loans were made to more than one hundred students in one of our universities. Thus the fund contributes not only to the personal need of students but to the building up of the attendance of our institutions.

If the Church knew the spirit of the young people and the sacrifices that many of them are actually undergoing in order to secure an education, it would give much more generously to this important work. In many of our educational institutions, young people of both sexes are found performing the humblest sort of menial service and undergoing sacrifices which, in some cases, amount actually to hardship in order to obtain an education. There can be no doubt but that hundreds of young people are availing themselves of the aid which the Society furnishes

who would otherwise find it absolutely impossible to receive the benefits of Christian training.

These loans are made to young people upon very easy terms. Of course, it is necessary that they be young people of promise and that they be of high moral character, and that all of them be members in full connection of the Methodist Episcopal Church. Meeting all these requirements, the loans are made upon the conditions that interest at four per cent will accrue on each note from date; but if the loan be repaid within five years from the date of graduation or leaving school, no charge shall be made for interest. The Board is willing also to accept the repayment of these loans on the installment plan. It is required that those who are thus helped shall pay back at least \$5.00 per year from the time of leaving school. Thus it is made easy for the young people to meet the obligation without hardship.

No work of the Church is more needed and no money yields greater rewards than does that thus used to prepare for their great work the men and women who are to bear the burden of the future. The ministry of our great Church requires about a thousand new men every year and the times demand that they shall be well educated and fully equipped for this high calling. Money once turned into the funds of the Society goes on performing its blessed mission again and again.

The Board during recent years has been publishing a quarterly magazine known as *The Christian Student*, which deals in a vigorous manner with up-to-date educational problems and which is especially helpful to all ministers, Epworthians, and other Christian workers. This magazine is sent to all those who contribute \$1.00 or more to the Children's-day fund, each year.

Recently, a very interesting series of leaflets has been

published, known as "The American Student Series." Some of them will be found especially helpful to those who are engaged in the work of canvassing for the up-building of our educational institutions; but the majority of them are designed especially for circulation among students. Some of them are adapted to students of college rank and some of them would be appreciated by those of sub-collegiate rank. Epworth League workers will find these leaflets of great service in their work touching the interest of Christian education. Following is a list of the leaflets and their authors:

"The Appeal of the Christian College to Men of Wealth," Bishop William F. McDowell.

"Some Rewards of Life in the Ministry," William V. Kelley, D. D.

"College Student, How About Your Bible?" Professor D. A. Hayes, S. T. D.

"The Power of Jesus Christ in the Life of the Student," Mr. John R. Mott.

"The Necessity for the Christian College," Thomas Nicholson, D. D.

"How a Student May Begin," John T. McFarland, D. D.

"The New Relations of the College Student," Edwin H. Hughes, D. D.

"The Collegian's 'Eureka,'" William F. Anderson, D. D.

5. *The Tract Society*, which is the Christian literature society of the denomination, publishes or causes to be published, tracts of various sizes in various languages. Among the most important of the various departments of work carried on by the Society is its foreign work. During the year no less than twenty-three of the foreign Missions connected with our Church received from the

Tract Society grants of money ranging from \$100 to \$1,400 for each field, to aid in the publication of religious literature in the various languages spoken in these respective fields.

When it is remembered that no part of the money appropriated by the great Missionary Society of our Church to any foreign Mission is available for this important work of supplying the new converts from heathendom with suitable reading matter for their indoctrination and training in the fundamentals of a newly adopted faith or for the circulation of printed matter among the unconverted millions of these lands for evangelistic purposes, and when it is borne in mind that these comparatively small amounts of money actually make possible the printing of many millions of pages of literature for these very important purposes in more than a score of languages, one can not fail to be impressed with the importance of the work of the Tract Society.

A second great department of the work of the Society is its effort to supply with tracts the immigrants who come to our shores. Though not yet able to reach all of the various nations represented, tracts are distributed in German, Swedish, Danish, Finnish, French, Italian, Spanish, Bohemian, Polish, Hebrew, Chinese, and Japanese. The distribution is made through pastors and city missionaries. In a few instances the tract matter is distributed through weekly papers, a portion of each paper being used for that purpose. Grants of cash in sums of from \$100 to \$500 were also made to the Norwegian Publishing Society, the Swedish Book Concern, a Spanish mission paper in New Mexico, the Pacific Japanese Mission, Italian literature in New York, and other similar enterprises in the home field.

In connection with the Sunday-school Union of our

Church the Tract Society sends out a beautiful weekly paper to the colored people of the South. It is called *Good Tidings*. Its weekly average during 1904 was 35,923; total number of copies distributed during year, 1,868,000; total number of pages in these, 7,472,000.

Its work of circulating tracts among English-speaking people in the home field the Society carries on according to the following plan:

1. Instead of taking the financial risk of publishing tracts it purchases from the Methodist Book Concern whatever is necessary for the grants made.

2. Every Church taking up a collection for this Society may, on application by the pastor, have the value of one-half the collection returned in tracts for distribution under the superintendence of the Tract Committee of the Quarterly Conference.

3. Special grants are made to weak Churches which are unable to raise money enough to send for all the tracts needed, though it is expected that very Church will recognize the Society by taking up a collection.

4. On application by properly authorized persons tracts are sent gratuitously to prisons, poorhouses, hospitals, soldiers' barracks, and vessels in port.

6. *The distribution of Bibles.* While the Methodist Episcopal Church has no Bible society under its own immediate supervision, it co-operates heartily with the work of the American Bible Society, and takes a collection annually in all the Churches to support this excellent work. The following references to the Society are taken from the Methodist Year Book:

"The object of this beneficent organization is declared to be 'the encouragement of a wider circulation of the Holy Scriptures without note or comment.' The field of the society's operations is not bounded by continental

limits or hemispherical outlines. 'The field is the world.' Of the Holy Scriptures that have been circulated through the agency of the society, it may be affirmed in the language of the psalmist: 'There is no speech or language where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world.' "

The issues during the year ending March 31, 1905, were 1,831,096; of these, 958,021 were issued from the Bible House in New York, and 873,075 from the Society's agencies abroad.

The Society is working in at least one hundred languages and dialects. At Shanghai last year it printed and published the Scriptures in Mandarin, Easy Wenli, Shanghai Colloquial, Cantonese, and in Sam Kiong. At Foochow the Scriptures were published in Foochow Colloquial; at Yokohama in Mandarin, Easy Wenli, Cantonese, Ilokano, Pompanga, Cebuan Bisaya, Japanese, and in Korean; at Chentu in Mandarin; at Hinghua in Hinghua Colloquial; at Constantinople in Armenian, Armeno-Turkish, Hebrew, and Hebrew-Spanish; at Beirut in Arabic; at Bangkok in Siamese. This is simply the story for one year.

The total issues of the Society during eighty-nine years amounted to 76,272,770 copies.

The total receipts of the Society during the year ending March 31, 1905, omitting trust funds, amounted to \$396,885.50.

The annual report of the Society gives a full statement of the work in each of the foreign agencies and the special agency of the United States. Copies of the same may be secured by sending to the Secretaries ten cents to cover the cost of postage. A brief condensation of the annual report, called "The Story of the American

Bible Society for 1905," will be sent free on application. The *Bible Society Record*, published monthly, giving an illustrated account of the work of the Society in all lands, is sent to subscribers for thirty cents a year.

Women's Work. Supplementing, extending, and in some cases exceeding, the work of those benevolent enterprises which are under the general control of the whole Church, there are two societies wholly managed by the women of Methodism. These are the Woman's Foreign Missionary Society and the Woman's Home Missionary Society.

The Woman's Foreign Missionary Society has nearly 300 missionaries at work in the foreign field, besides hundreds of Bible women and other assistants. The income for 1905 was \$548,943. The management of this Society rests largely with the branch corresponding secretaries, namely: New England, Miss Mary E. Holt, 4 Berwick Park, Boston, Mass.; New York, Mrs. J. M. Cornell, 560 West Twenty-sixth Street, New York; Philadelphia, Miss C. J. Carnahan, Shady and Walnut Streets, Pittsburg, Pa.; Baltimore, Mrs. E. B. Stevens, 604 Thompson Avenue, Baltimore, Md.; Cincinnati, Mrs. L. L. Townley, 237 Burns Avenue, Wyoming, Ohio; Northwestern, Mrs. F. P. Crandon, 1414 Forest Avenue, Evanston, Ill.; Des Moines, Mrs. W. B. Thompson, Bedford, Iowa; Minneapolis, Mrs. I. W. Joyce, 310 Groveland Avenue, Minneapolis, Minn.; Topeka, Miss Ella M. Watson, 1701 South Seventeenth Street, Lincoln, Neb.; Pacific, Mrs. S. F. Johnson, 5 Ford Place, Pasadena, Cal.; Columbia River, Mrs. A. N. Fisher, 214 Twelfth Street, Portland, Oregon.

The work of the Woman's Home Missionary Society is done in the United States and such insular possessions as are counted a part of the home field, including Porto

Rico and Hawaii. The Society's income in 1905, including supplies sent to needy places, was over \$350,000. Its work includes practically every form of distinctively Christian and benevolent ministry.

Officers.—The present executive officers of the Society are: President, Mrs. Clinton B. Fisk; Vice-Presidents, Mrs. Jane Bancroft Robinson, Mrs. H. C. McCabe, Mrs. William C. Herron, Mrs. Bishop Walden, Mrs. Bishop Fowler; Corresponding Secretary, Mrs. Delia Lathrop Williams, Delaware, Ohio; Recording Secretary, Mrs. F. A. Aiken; Treasurer, Mrs. George H. Thompson, 2144 Fulton Avenue, Cincinnati, Ohio.

With both of these great and beneficent societies the Epworth League holds itself in warm and intimate association. Many of the young women of the League are already in the active ranks of their workers, and it is expected of all that, as the years pass and they give place in the Epworth League to the girls who come out of the Junior League eager for wider opportunities, they will continue their usefulness as Methodist women in one or the other of these great missionary societies.

MATERIAL FOR THE STUDY OF BENEVOLENCES.

Each of the benevolent societies publishes an annual report, giving in detail the work of the society. These are interesting, compact, and comprehensive. The committee should obtain each of these reports each year, and preserve them as part of the library of the Department of World Evangelism. They will be useful as references in preparing programs, for individual investigation of the work of the various societies, and for tracing the development of the work from year to year. They will be sent free of charge to any one making application to the secretaries of the various societies.

The Year Book of the Methodist Episcopal Church contains information concerning every phase of our Church work, and should be in the hands of the committee. There is given for each benevolence a brief survey of its organization and development, together with a summary of the work of the past year, including some pointed, vital, and interesting statistics. (Price 20 cents; by mail, 25 cents.)

Some of the societies publish official monthly or quarterly papers which contain contributions from leaders and active field workers, telling of the peculiar part these societies are occupying in the evangelization of the world. These will be especially interesting to the young people. Subscribe for them, and add them to the library of the Chapter.

Several of these societies furnish leaflets and tracts containing valuable facts and attractive incidents and anecdotes. Secure several copies of each of these and fasten them together to form small booklets, and circulate these as books from your library.

Use a system of pledges for the reading of these different publications in connection with the missionary library work. All literature of this department should be merged in the missionary library scheme.

Secure the circulation of our weekly Church papers, which abound in good, fresh material. Let one copy be bought or borrowed for the library, and get as many private subscriptions as you can secure. Let prayer and facts take the place of the monotonous testimony meeting which you have so often had.

Arrange the collection of material into scrapbooks, folders, or envelopes, alphabetically filled, or prepare a card catalogue with six divisions, one for each benevolent society.

One of the most important factors of this work will be the prayer-life of the members of the committee. We should not forget, when we are discouraged, that Christ said, "All power is given unto Me in heaven and in earth," and "Lo, I am with you alway, even unto the end of the world." The responsibility of presentation is ours, but the results we can leave with Him.

Information concerning Church benevolences can readily and properly be presented at the regular devotional meetings of the Chapter.

Occasionally the devotional topic will pertain entirely to some of these six benevolences. At such times the First Vice-President might turn the whole service over to the Department of World Evangelism.

Throughout the year many opportunities will arise because of the relation of the regular topic to one or more of these benevolent themes. Instead of the testimony meeting, perhaps it would be possible to arrange for a symposium of interesting facts to illustrate the Scripture lesson and the leader's remarks.

A catalogue of the published tracts of the Tract Society may be secured, and from this may be chosen the tracts which will be best suited to the topics of the coming quarter. In co-operation with the First Vice-President, these tracts should be distributed at the proper time, and used in the development of the subject for each evening. This will not be done many times before the committee will discern that the spiritual lives of the young people have been strengthened by their reading. A limited number of these tracts may be obtained free under certain conditions. See the annual report of the society.

The social meetings of the Chapter may be utilized in co-operation with the fourth department. Programs

are often arranged with poets, missionaries, and great preachers. When the Fourth Vice-President is looking for something new, let him propose an evening among the colored people of the South, describing their literary and professional schools, and the work of industrial education. In this meeting follow the motto of a famous colored man, to "do a common thing in an uncommon way," and your evening will be a success. The race problem is one of the greatest confronting us to-day, and there is ample material for use.

Another evening may be well spent in the work of our Church Extension Society. The Churches built by its aid range from the humblest prairie Church to the large edifices in our great cities. Ample material is at your disposal.

Plans should be made several weeks in advance for securing material and utilizing every opening which may be found for the imparting of facts concerning the various benevolences.

WHERE TO WRITE.

Requests for material regarding the various benevolent societies should be sent to—

The Corresponding Secretary, Board of Church Extension, 1026 Arch Street, Philadelphia.

The Corresponding Secretary, Freedmen's Aid and Southern Education Society, 220 West Fourth Street, Cincinnati, O.

The Corresponding Secretary, Sunday-school Union and Tract Society, 150 Fifth Avenue, New York City.

The Corresponding Secretary, Board of Education, 150 Fifth Avenue, New York City.

The Corresponding Secretaries, American Bible Society, Bible House, New York City.

CHRISTIAN STEWARDSHIP.

While the principle of Christian Stewardship has been fostered by the League for several years, it has now been given official recognition by the Board of Control, and in the revised Constitution of 1903 it has a place in the Department of World Evangelism. The constitution says: "At least once each year it [the Department of World Evangelism] shall present to the Chapters the claims of Christian Stewardship, and shall seek to enroll the members in the Christian Stewardship Enrollment."

THE CHRISTIAN STEWARDSHIP ENROLLMENT.

The Christian Stewardship Enrollment is not a new organization, it is simply an enrollment of members of the Epworth League or others who will sign and endeavor to get others to sign a card reading as follows: "I desire to be enrolled as a Christian Steward, who will hold all that God shall give me in trust for Him. I will pay not less than one-tenth of my income regularly and directly to His cause."

The enrollment of all persons who will sign the pledge is kept in the office of the Department of World Evangelism. Already there are a large number of names on record in the Epworth League office. The advantage of this enrollment should be faithfully presented at the time of the regular annual Christian Stewardship meeting. The young people should be urged to give this great subject their prayerful consideration and finally should be asked to join its ranks.

THE FOUR METHODS OF GIVING.

There are four methods of giving in common use.

The go-as-you-please method—taking a collection—

is really the lack of a method. A collection is what people would rather give than be bothered, and leads to the time when people would rather be bothered than give at all. When a collection is taken up for missions, enthusiasm for missions is taken down. The missionary offering should be the culmination of the year's work. The Epworthian who merely passes the hat, deserves to lose it, for he has no head worthy of it.

The please-as-you-go method—giving enough to be respectable—is the most common one. Most business men give enough to maintain a good standing with their fellow members. As standing with men becomes more assured, giving becomes less. Liberality naturally diminishes as social recognition increases. The trumpet-blowing method sounds well, but it is generally lacking in sense, and always in dollars.

The giving a part of what is laid by—the method of cheap emotional appeal—is uncertain in its present effect for good, and certain in future effect for evil. The people who have given because of your passionate appeal, will afterwards feel that they were trapped, and will harden themselves against you in the future. If you depend on impulse to-day, you may depend on repulse to-morrow. And then the appeal to emotion is not sure, even for once. The people may give as they feel, and yet not give until they feel.

The laying by a part to give—the deep devotional method—is commended by practical wisdom as by Scripture precedent. If there were no authority for any method, the obligation to have the best one would be sufficient. That is not deficient in theory which is efficient in practice.

THREE PERTINENT POINTS.

How can we give to God? He has no needs. But "the least of these" are His representatives on earth, and they have needs which are real enough and bitter enough. At the last the Judge will say: "Inasmuch—" What?

God's worship must be sustained, and God's work must be done. But is it not a mistake to spend two dollars on worship to every one that is spent on work? "To labor is to pray," says the proverb. Work may be prayer, but worship can never be real worship unless it is associated with work. In a word, do not give to music more than you give to missions.

More than the tenth belongs to God. The other nine-tenths are His, also. But the tenth is a rough guide to the beginnings of a plan by which a certain amount is to be set aside for special religious and benevolent uses. The proportion of one-tenth for religion to nine-tenths for personal uses has commended itself to the devout thought of the world for ages. At the least, it is worth trying until a better way is found. And the "better way" should not be one which reduces the amount of one's giving.

RIGHT AND WRONG MOTIVES FOR GIVING.

The existence of a demand is not sufficient motive. The tramp, the beggar, and the anarchist, are as importunate as the orphans, the Christless millions, the sick, and the afflicted. Sometimes more so. One might easily give his whole income to the unworthy if the clamor for his giving were sufficient reason.

We are not to give because somebody says we must. God's claim on us is not a tax or an assessment. If

we give only on compulsion we do not really give at all.

The only sufficient motive is: "Because I love." That is God's motive. It is the motive of all real giving. It pours out costly spikenard and tears of gratitude, when duty tenders only the formal feast of custom. It does not appeal to the selfish, for they need only to keep, in order to show where their love is strongest.

THE SIGNIFICANCE OF GIVING.

The work of God waits for the million givers of single dollars rather than for the one giver of a million dollars.

The measure of our giving, in many respects, marks the limit of the work. England could not let France control Fashoda, because at Fashoda France could control the Nile rise, and determine to an acre the extent of Egypt's harvests, and England is Egypt's guardian.

Giving is a vital part of our fellowship. Here the two mites and the great contribution meet on the level. Elsewhere, "money talks," and the more money, the more talk. But "the fellowship of the saints" which is regulated by a financial yardstick is a mocking sham.

Giving is the one practical outcome of all prayer and talk and activity for the work of the kingdom beyond your own parish.

Giving—not the payment of Church dues—is the chief purely benevolent means of grace. For your other payments you get value received. Even the sermon is worth what you pay for it, and more. It is not "giving" to pay for your share of the light and heat and the manifold physical comforts of the Church building. Real giving begins after all that is paid.

Christian Stewardship begins with the getting of possessions. Some businesses are utterly closed to the

Christian. His greatest imperative is not "I must live," but "I must do right." Acids can wash some dirt from gold, but not the dirt of an unclean or unrighteous business.

Christian Stewardship has a bearing in our spending of our possessions. The test of every expenditure should be: "Will it make me better able to live the life to which God calls me?" If so, then you need not hesitate to spend money on yourself. Go to the mountains or the sea, buy that long-desired book, or piece of furniture, or picture. You have God's permission to make the most and the best of yourself. Some people fret at the limitations of the "eternal moral." As well might the condor of the Andes fret because he has not more atmosphere in which to soar. When we fret thus we desire a cage built of the wires of our own self-love.

A SUGGESTIVE PROGRAM.

This program should be studied in the light of local conditions. It is too long to be carried out in full, but it is made long on purpose. The subtractions made from it, and other changes, will vary with different Chapters. Do what you will with this program, but at all costs work out a definite plan for the meeting.

Song service. (Ten minutes, or less.)

Prayers, for the clearer vision of duty as Christian Stewards, for strength to be more faithful to the vision already seen, for the blessing on our giving, for the spread of conviction as to Christian Stewardship of all powers, possessions, and opportunities.

Scripture lesson. Matt. vi, 19-34; Acts xx, 35; 2 Cor. ix, 7; John iii, 17-18.

The leader speaks: "The great reasons for Christian Stewardship."

Bible reading on one or more of these topics:

1. The obligation of Christian Stewardship. (Mark xii, 14-17; Deut. xiv, 28, 29; Prov. iii, 9; 2 Cor. viii, 7; 1 Cor. iv, 1, 2; Titus i, 7; 1 Peter iv, 10.)

2. The motive of giving. (Luke xxi, 1-4; Lev. xxiii, 10, 11; 2 Cor. viii, 7; 2 Cor. viii, 1-3; Matt. xxv, 40.)

3. The method of Christian Stewardship. (1 Cor. xvi, 1, 2; 2 Cor. ix, 6, 7.)

4. The withholding that tendeth to poverty. (Luke xii, 16-21; Mal. iii, 8; Luke xi, 42; Mal. i, 8.)

5. The rewards of Christian Stewardship. (Mal. iii, 10; Prov. xi, 25; 2 Cor. viii, 12.)

The pastor speaks: "Christian Stewardship in getting and using."

A member speaks: "Right and wrong motives for giving."

Another member speaks: "The significance of giving."

Some members testify: "The personal gains of Christian Stewardship."

Other members testify: "My method of keeping my Christian Stewardship account."

The leader sums up, and presents the Christian Stewardship Enrollment, and announces the organization of a study-class in the subject. (For particulars concerning the study class see page 232.)

The League benediction, or this: "Lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal; for where your treasure is, there will your heart be also."

POINTS ON THE PUBLIC PROGRAM.

The specially prepared program entitled "The Ministry of Money," might be used. At the conclusion of this program distribute enrollment cards to the League members for signature. The Christian Stewardship Enrollment pledge, printed upon a neat card, may be obtained upon application. Plans and sample literature on this subject will be furnished upon application to the Central Office.

The department committee can easily secure the co-operation of the pastor, and ask him to preach on this subject. His influence is to be considered at the outset. He will be pleased with such an invitation, and his presentation will go far toward securing the sympathy of the entire Church, as well as the active co-operation of the young people.

A good Bible reading on this theme, as suggested in the sample program, is always inspiring and may bring rich results.

Use the enrollment cards, asking, before signing the pledge, a special consideration of every one's duty, during silent prayer, with the cards in the hands of the members.

There is an ample amount of sane and inspiring literature available. It is indispensable to the work of the department. A little money thus invested will give large returns in both influence on the spiritual lives of the young people and in the increase in collections. The Christian Stewardship committee should devise some plan for the distribution of this literature.

Secure the package of a special series of pamphlets on the subject of giving, which will be sent to any one on the receipt of 25 cents. Address Jennings & Graham, 57 Washington Street, Chicago. These are written by

authorities on this subject, and abound in methods of work and inspirational material for good public meetings.

The committee can not accomplish much work without prayer, and every public meeting which in any sense considers the financial question, should be pervaded with prayer. The individual League member should not assume such a financial obligation until he has obtained light upon his duty from the highest source.

Where to Write.—Special correspondence concerning Christian Stewardship, enrollment cards, and circulars concerning the Christian Stewardship Enrollment, should be addressed to the Central Office of the Epworth League, 57 Washington Street, Chicago.

STUDIES IN CHRISTIAN STEWARDSHIP.

To Leaders.—The purpose of this study is but in a small degree academic. Your position, though that of instructor, is chiefly that of advocate. God permits no neutrality in our attitude toward truth. As leader of this class it is your privilege and duty to lead as many as possible to the intellectual recognition of the principles regulating their financial responsibility to God, not merely for intellectual acquisition, but that you may, in the spirit of a prophet, induce them to apply these principles in the regulation of their lives.

The results of Christian Stewardship do not include simply a better financial support of Christian enterprises, but also the very spiritual life of our membership. The fundamental sin of the world is selfishness, and it manifests itself in a thousand forms. It is withholding the support Christ needs for work, and making people unwilling even to examine the principles of their financial responsibility, for fear of the convictions that might fol-

low. It drives us to a multitude of humiliating expedients, irritates us over every call for money, and hardens our hearts, making us blind and callous to the needs of Christ while holding on to that which is not our own. Cultivated by the love of money, it permeates the whole character, manifesting itself under many unlovely forms, closing the heart to innumerable Christian graces and often eventuating in eternal spiritual death.

This course of study is a serious contribution toward winning the Church to this ideal. The carefully selected literature supplied in connection with the course offers ample material with which the members of classes may be made to see and accept their responsibilities; they may be fired with apostolic enthusiasm to win over their entire Chapters and Churches, and they may be equipped with a knowledge of the subject, making them irresistible in argument. An enthusiastic coterie of Christian Stewards, thoroughly informed, consistent, tactful, and zealous, associated together for systematic work, can leaven and in time transform any Church. Through the interest awakened by this class, other classes should be organized, led by members of this.

The members of this class should, with those who can be associated with them, form a League of Christian Stewards. By personal persuasion, through subsequent study classes and special League devotional services and special Church prayer-meetings, their numbers should increase until the Church as a whole joins the constantly growing number of phenomenally successful Churches that are administered upon this plan.

The leader of this class is charged with a great opportunity and responsibility if he is to bring these results to pass. He should have a first-class committee to assist

him. An ample supply of Christian Stewardship pledge cards should be secured and effectively and repeatedly presented. Members of the class should take cards to use in personal solicitation. A list of those who sign should be kept.

In pursuing this study, so vital to the future of our Lord's Kingdom, every session should be opened with a season of short, definite, earnest prayers, in which there is general participation. The lesson also should close with prayer, that God may bless His truth and make each willing to receive, consistent to practice, and diligent to spread it.

A part of each session should also be given to a discussion as to what is being accomplished, and how, during the current weeks, the members of the class may singly and collectively do most to promote these principles in the League and Church.

The sessions of the class should begin and close promptly. Wandering discussions must be repressed. Those to whom subjects are assigned in advance should make thorough preparation, and it will be far better if they bring their discussions written out. None must be permitted to suppose that the assignment of themes lessens the duty of each to master thoroughly the whole lesson.

The time allowed for discussion must be strictly and impartially limited, and the attention of the class held closely to the topic, and the movement must go promptly forward through each study, otherwise it will not be possible to cover the ground or to get the most out of the studies.

Christian Stewardship classes should begin, if possible, early in the fall, as soon as the Chapter's activities are

beginning to recover from the effects of the vacation time.

The course of study in Christian Stewardship provided by the Central Office may vary from time to time in minor details, but the suggestions given above will be found of value through all changes of text-book and method. Before planning definitely the work of a class in Christian Stewardship, get the latest and freshest literature on the subject from the Central Office of the League.

CHAPTER IX.

THE WORK OF MERCY AND HELP.

A VAST amount of Mercy and Help work has been done in the Epworth League in the last seventeen years for no other reason than that the department existed. Vice-Presidents for this work have been elected, without the slightest knowledge of the practical need for the department, and in absolute ignorance of the way its work should be done. But they have begun to ask themselves the question, "What shall I do?" and in answering that question they have inaugurated and carried forward what has amounted in the aggregate to a tremendous total of benevolent and helpful service.

The Two Great Divisions.—The work of Mercy and Help divides itself roughly into two great parts. First, the local work, which provides for the visiting of the sick, the aged and the shut-in, helpful and sympathetic ministry to the needy, and the distribution of tracts and other literature, the work of the flower mission, temperance work, Christian citizenship, and other activities which can be begun and completed within the limits of the local Chapter.

The second great division embraces the work outside of the local Church. In this field the local Chapter provides help and material support for the great organized Mercy and Help enterprises of the Church. These are springing up in larger numbers and greater variety every year. We have hospitals, orphanages, homes for the

aged, deaconess homes, settlements, institutional churches, mission churches, and other enterprises of similar purpose. Most of them depend, for the continuation of their activities, largely on help from the outside. Their local fields do not begin to provide the resources that are necessary. This is a good thing, for it compels these enterprises to appeal to the larger Church, beyond the local boundary. This appeal brings the need of the work to the attention of Chapters which otherwise would never know that such work was being done, much less that they could be effective in helping to do it. But it is wonderfully true that the smallest Chapter in the remotest country district can be linked by real ministry and helpfulness to some of these great and far-reaching activities of the Church.

LOCAL WORK.

No matter where the Chapter may be located, it should take up some work of Mercy and Help in its own neighborhood. Not one Chapter in a thousand is so situated that there is no need of this work. Every community has its quota of sick and needy, of sad and discouraged, of weary and tired folk. They may not be destitute, but they are none the less in need and help. The Mercy and Help Department of the Epworth League need not wait until poverty or extreme physical distress calls for assistance. These other things, while less apparent to the thoughtless onlooker, are occasions for important and resultful service.

How to Begin.—In beginning this work the Vice-President of the department ought to be sure of a competent and sympathetic committee. So long as members who are really interested in the work can be secured, it is almost impossible to get too large a committee. It is

certainly not saying too much when we say that at least one-fifth of the Chapter's entire membership should be assigned to this department.

When a new administration takes hold of this work, it will be found profitable to hold a meeting of the committee, giving an entire evening to it. At this meeting canvass every possible variety of work which might be undertaken in the community by this department. Discuss all branches of work that are suggested. Determine which of those that are possible is most urgent, and most nearly within the limit of the Chapter's ability. Then select one or two or three of these avenues of activity. It is better to concentrate the work of the department on a few forms of Mercy and Help work than to attempt to cover the entire field. Concentration, here as elsewhere, is one of the essentials to successful work.

When you have chosen your forms of active service set to work deliberately to exhaust all the possibilities that are in them. Subdivide the department into as many groups as you have forms of work, and hold each group responsible for results in its particular sphere.

That Deaconess.—One of the most practical ways of doing Mercy and Help work is to secure a deaconess to help in the work of the Church. Let the Chapter assume her support, and in every way stand by her work. She will be worth all the money the enterprise costs, in discovering ways and means whereby the Church and the Chapter may become real forces in the life of the community.

Mercy and Help Money.—With the beginning of every year a budget of the expenses necessary to run the department should be made. Do not stint this department. Resources should be provided, if possible, according to needs. Whenever it can find real work to do, it

should have abundant means with which to do it. Better economize anywhere else than here.

A plan used by some departments is to make a collection in the Sunday evening meeting twice a month for the work of this department. In other places one-tenth of the entire Epworth League funds for the year is put at this department's disposal. One-tenth, however, is a very small allowance, and one-third or one-fourth would be very much better in most places.

Publicity.—One difficulty about the Mercy and Help Department work is that it has not had sufficient publicity. Once in a while hold a Mercy and Help Rally. Plan it and advertise it in such a way that you will be sure of a good attendance.' Then, when you have your crowd, describe your work. Give details and incidents that have grown out of the activities of the various committees. Discuss the forms of work which are desirable in your own community. And take a collection. There will be a generous response.

SYSTEMATIC VISITING.

This work requires an amount of tact and wisdom largely in excess of that demanded by most other forms of personal service. The emphasis must be placed upon the systematic character of the visiting, and yet it must have all the warmth and spontaneousness of personal and interested concern for those who are visited. It will be advisable in most cases to district the community, and to hold each member of the visiting committee or committees accountable for prompt and sustained work in his or her particular district. Perhaps it may be found advisable that visitors go two by two, rather than singly. In that case, of course, people who are entirely congenial, and who understand each other, as well as the work they

are doing, will go together. The great requirement of a good visitor is naturalness. The great temptation in the systematic visiting of the Epworth League or of any other organization, is to make it a perfunctory or formal, and therefore very unprofitable affair. Whoever can solve the problem of making these visits full of friendliness and warm personal interest, will have accomplished large things for Chapter and Church, as well as for "the visited."

There are, roughly speaking, six classes of people to whom visits may be made—the aged, the sick, the strangers, the shut-ins, residents who are not connected with any Church, and those, who, because of misfortune, are in need of special help. The same methods can not be used, without discrimination, in visiting these different classes of people. Each class must be considered by itself, except that, for the purposes of this work, the aged, the sick, and the shut-ins may be counted as being practically in the same class.

The Ministry of the Sick-room.—"O, I can't do it! I never know what to do in a sick-room." How often we hear this half-despairing protest in our departmental work! And it is uttered in all sincerity. To some sensitive souls it is really a cross to enter the presence of suffering. But there are many others who possess the real grace of comfort, if they only knew how to exercise it, and most of them are willing to learn. For these willing but untrained workers the following suggestions are offered:

First of all, remember that you are going to visit a sick person. Your visit must be very brief, your manner very quiet and gentle. You must do most of the talking. Do not dwell too much on the sickness. With cheering, measured tones, assure the patient of your interest and

offer to do any service that is possible—carry a message, write a letter, etc. Your gift of a little bunch of flowers will speak long after you have gone, and your kind words double their fragrance. A little picture to stand on the table beside the bed will keep you in mind always.

In visiting the sick there is a happy medium between boisterous levity and tearful solemnity. One can be cheerful and yet sympathetic, serious and yet hopeful, bright and yet concerned for the patient's truest welfare. But let there be no incitement to tears, and no needless strain.

Of course visiting the sick will have real religion in it. You will not go to the bedside expecting to hold a sort of premature funeral service, and you will do nothing at all to depress or alarm the patient. But you can and should take the consolations and encouragement and invitations of the Gospel, and so make use of them that your presence in the sick-room will be a benediction.

Let your prayers be brief sentences, and lead up from the physical to spiritual health. Leave behind you a promise of God.

The ordinary call should be brief. No matter how the patient may urge visitors, it is usually best that the strain of receiving visitors be ended before it is likely to do harm. Of course there may be cases where the illness does not forbid long calls.

A call in cases of sickness is largely enhanced in value if it is promptly made. The weary days drag themselves slowly along, and as day after day passes, without any sign of interest from the people of the outside world, the invalid is inclined to feel that all interest in him ceased when he became helpless. As soon as you know of a case of sickness notify the pastor. Arrange matters with him so that if he learns first of any case he

will notify the Chapter's visiting committee. Except in cases where the nature of the sickness makes visiting unwise and undesirable, it will be a kindness to the friends of those who are sick, and to the sick ones themselves, if the information of the illness is passed around the circle.

As the patient recovers, draw him out to speak of himself and his attitude toward the things of God. Leave a marked Bible for him to read. Gather papers, magazines and helpful books to loan. Learn from the nurse whether the patient can have fruit or any other luxury, and supply it. When recovery is complete, the impressions that were made during the visits of the days of sickness may be deepened and strengthened if the case is followed up. Do not give any excuse for the notion that your interest in people begins only when they are sick, and ceases when they get out of bed and become ordinary people once more.

A word of warning should be spoken concerning contagious and infectious diseases. It may seem brave and self-forgetful to go where such diseases are. Moreover, it may seem cruel and unfeeling to stay away. But the safety of the many ought to be considered before the feelings of the individual, and for the sake of other families and of the community at large, all who are not directly concerned should be kept away from cases of contagious disease.

Hospital Visiting.—The increasing number of hospitals under the supervision of Methodist organizations makes it possible for many Chapters to do beautiful Christian work in visiting the patients under treatment. Many hospitals arrange for regular visits of this sort, sometimes on Sunday afternoons, when a religious service can be planned for.

In such cases, the department should secure the at-

tendance of a number who will take part in the service—some who will sing, and one or two who will speak briefly. At the close of the more formal service, which will probably be attended by all the patients who are able to be brought into the general meeting-place, the workers may make brief personal calls at the bedsides. Many a man and woman are nearer to decisions that will change the whole direction of their lives in time of sickness than at other times, and the earnest, loving presentation of the Saviour who heals the sorest of all sickness, the sickness of the soul, will very often result in genuine conversions.

Remembering the Shut-Ins.—A correspondent sends the following plan, which was used with great success by one Chapter :

Just before Christmas the Mercy and Help Department made a careful count of the old and shut-in members of the Church, and found about twenty-eight persons who, for various reasons, should be remembered.

They then obtained Perry pictures, the five-cent size, which are beautifully printed in brown tints on very fine paper. An accommodating picture-dealer cut mounts of dark mat board. When the pictures were mounted on these they presented a very fine appearance, and the entire cost was only ten cents apiece.

The subjects were carefully selected, and included Bodenhausen's "Madonna," "Christ in the Temple," "Christ and the Children," "The Good Shepherd," and "The Angelus."

Each picture was carefully wrapped in white paper, and directed to the one to whom the subject seemed best suited. With each went a card of Christmas greeting. To a dear old blind lady was sent a sachet envelope instead of a picture. They were delivered early Christmas morning by four bright boys of the Junior League.

Many were the expressions of pleasure which these remembrances evoked. A lady who was dying, but still conscious, received a copy of "The Good Shepherd." She had it hung on the wall by her bed, where she gazed at it and spoke about it until she passed away, seemingly comforted by its presence.

The Stranger in Your Town.—In visiting strangers it is possible to make the call a real pleasure to its recipients. Do not try to disguise the object of the visit. Let it be understood that you came, first, because these people are strangers; second, because you believe that your Church and Chapter can be of some service to them. Very few people will resent a call made thus frankly. Most people, indeed, will gladly and gratefully welcome visitors. By tactful and considerate inquiry learn a few facts about new-comers. For example, are they regular Church attendants? If not, do they attend Church occasionally? Where? Are the children of the home in the Sunday-school? Are the older children also in the Young People's Society? If not, can they be secured? Is there any sickness in the family? Are there any needs which can be supplied by the officers of the Chapter? The information will give you your bearings. It will disclose the conditions surrounding the newcomers.

Getting Acquainted.—It is sometimes difficult to know how to make the approach when calling upon strangers. It must be confessed that the house-to-house method, except in small communities, where the people are well known to each other, is not a great success. In the first place, it advertises itself as a wholesale method of doing business, and people do not like to be dealt with by wholesale. The sight of two visitors plainly official, parading solemnly up one side of the street and down the other,

is sufficient to dispel all feelings of welcome from the hearts of those who live on that street.

But, fortunately, it is rarely necessary to resort to this mechanical method. On nearly every Sunday strangers may be found in every church in a town of any considerable size. A greeting at the close of the Church service gives an admirable opportunity for the expression of a desire to call, if such attention would be appreciated. It may be that there are children in the Sunday-school whose parents do not attend any Church. In such a case the children's relation to the Sunday-school will furnish a natural and sufficient introduction. Common sense can often bring together Church people and the people they are seeking to help. The pastor may have been notified when Church members changed their place of residence. Of course he will call, and he may furnish the name and address to the Visiting Committee. In such cases the simple statement that this has been done will be sufficient introduction.

Do not visit the members of other Churches in any sort of official fashion. You may disclaim all intentions of influencing them, but you are almost certain to be misunderstood, your actions are likely to be misinterpreted, and not much, if any, good can be accomplished.

Necessitous Cases.—The Mercy and Help Department is not an organization for the relief of paupers. It should avoid in every possible way the suspicion that it is a mere charitable society. And one of the things that must be especially avoided is the taint of professional poor-relief. Leave the word "poor" out of the vocabulary of the department. "Poor boxes," and "dinners for the poor," and "clothing for the poor," and all other things bearing such special labels are disastrous, and spoil the

work of the department. This is not saying that people who need money and clothing and food are to be overlooked, but they are to be treated not as "poor," but as members of the family of God, brethren and sisters of our common life.

Perhaps the most difficult work of visiting is that undertaken in behalf of those who are in need of material help. Usually those who are the most deserving are the least willing that their needs should be made known, and the most reluctant to advertise their needs in person. The utmost tact and judgment are required to make such visiting successful, and yet it is perhaps the most important form of visiting that many Chapters can attempt. Put friendliness and Christian interest first. Let it be understood that your offer of material aid is prompted not only by the existence of need, but by your own personal interest in the matter. The Mercy and Help Department of the Epworth League is not a charity organization. Its members are not unofficial poor commissioners. The whole movement is a religious one, and the great claim which the poor have upon you is not simply their poverty, but their relation to our common Lord. They are, or may become, brothers and sisters in the family of God.

Visiting Between Chapters.—The Mercy and Help Department may arrange for a series of inter-chapter visits that will strengthen and emphasize the connectional bond of the Church. Assignments may be made so that two members shall go each week to some other Chapter, especially in cities or towns where Chapters are numerous, and within easy reach of one another. It may even be possible to arrange a plan of inter-chapter visitation by which an entire scheme covering six months or a year may be reduced to a schedule. These visits will accomplish much good. Each delegation will see the work of

another Chapter moving under ordinary conditions. The plan cultivates the spirit of fellowship, and of sympathy with the difficulties and obstacles which are found in large or small numbers in every place.

This inter-chapter visitation will be found a great help, also, to the backward ones among the members. It may be easily possible that a member whose voice has never been heard in the home Chapter will learn to speak in a religious meeting by standing up in a strange place as representative of the Chapter from which he or she has come.

TO WHAT PURPOSE?

All this Mercy and Help is worth all it costs, for its own sake. It is a beautiful and Christly thing to comfort the sorrowing, feed the hungry, heal the sick, relieve the distressed, clothe the naked, and raise the fallen. Every form of Mercy and Help ministry is its own reward, and needs no other. But there is another. Wherever such work is wisely and unselfishly done, it reacts on the League, the Church, and the Kingdom. People who have come under the gracious influence of the Mercy and Help work are more ready to be won for Christ than at any other time. This work rightly done, should be a constant feeder of the Chapter and the Church. It should be a steady help the year round, and especially effective during times of revival.

THE REGIONS BEYOND.

The needy are in one place; those who lack nothing are in another. That is a fact of modern life which must be reckoned with. In some places there are unnumbered populations incapable of bettering themselves without help. In other places there are those who have

abundance of possessions and access to many forms of ministrations.

One great problem of our day is the problem of bringing the Good Samaritan and his "neighbor" together. They do not live in the same part of the town; perhaps not in the same part of the State. But for the sake of both they must be brought together.

The chief means by which this can be done is the encouragement and support of the work being carried on where the need is greatest.

Hospitals.—Our deaconesses and other workers control each year an increasing number of hospitals. These are of the most useful sort; much of the work they do is entirely free, because the patients have no money with which to pay for treatment. Therefore the hospital must depend for its support largely on people other than its patients.

The Mercy and Help Departments of rural Chapters, or of those city Chapters remote from the hospital, should have a share in this work.

The needs of a hospital are almost infinite; but money will satisfy most of them. Some Chapters are so situated that they can provide supplies of various sorts, and there is no better place to send them than to a Methodist hospital. The products of the farm and garden, of work done by devoted hands, and miscellaneous gifts of many sorts, are always welcome. But money is the most welcome gift of all. A barrel of potatoes is good, but it affords no help in paying last month's gas bill, which may sometimes become a more important question than the potato problem. These remarks apply with equal force, of course, to all forms of the "donation." Concerning the donation idea one caution will apply to all its varieties: Do not purchase in the open market the things you

give to charitable institutions. The same money can be much more wisely expended by those in charge of the institution. They are entirely trustworthy, and their knowledge of the situation means much. There are times in such an institution when a silver dollar is worth more than ten gallons of pickles.

If gifts other than money are more accessible, be sure that those who are in charge of the institution are consulted before anything is sent to them. Give them a chance to inspect larder and linen closet, and to make a statement of the sort of gifts they need. *And always pay the freight.*

Homes for the Aged.—The foregoing paragraphs of this section also apply very largely to the help which may be afforded to Homes for the Aged. In addition to the regular supplies, these homes have constant use for the little “homey” things that old people enjoy, and yet which do not come under the head of absolute necessities. Every family which is fortunate enough to possess grandparents has discovered the amiable and simple whims which cost little but which mean much for the convenience and comfort of elderly people. Their rooms are furnished, it is true, but a flower or a picture, or a work-bag, or a pin-cushion, or a book-shelf, or a newspaper holder, or slippers, or any one of a hundred other things, would make those rooms even more like home than they are now.

Children's Homes.—We are learning that the child is entitled to a home. If it has none, and comes into Methodist hands, we have in part accepted the duty of finding a home for it.

The ideal home is the one which shelters a normal family, with father, mother, and children of the same blood. When a child has missed or lost such a home, he ought to have the best possible substitute for it. And

because it is after all only a substitute, we should "make it up" to him in every way possible. As in other cases, the managers of our Children's Homes are always in need of money. The work is pure charity, with no productive resources to provide an income. It must be supported from without.

Many Chapters can best share in the work of these Homes by determining to make an annual offering to their support. After the money has been provided, nothing that children eat, wear, or otherwise use comes amiss in such a home. Soap, stockings, sugar, salt, sheets, are a few things which one letter of the alphabet suggests, and the other twenty-five will help to make a long and wonderfully suggestive catalogue.

There are many other enterprises which deserve, and, indeed, must have, such support as has been indicated here. The institutional Churches of the slums, the homes of the Woman's Home Missionary Society in various parts of the South and elsewhere, the neighborhood settlements, the deaconess homes, and all the other forms of Christian ministration, are not and can not be self-supporting. But they must be supported. And in many cases the one agency best fitted to help in their support is the Mercy and Help Department of the Epworth League.

"First catch your hare." Select the institution you desire to help. If you have no choice, get the Year Book of the Church and the reports of the various institutions. The Year Book will tell you where to secure the reports. In selecting your institution, bear in mind these four things:

1. Others things being equal, help the one nearest you. That reduces freight bills, as well as secures greater interest in the work.

2. Consider any special resources at the command of your Chapter. You may be able to help a hospital more readily than an orphanage.

3. With due regard to other considerations, seek to help the institution whose needs are greatest and most urgent.

4. Institutions or individuals, perhaps remote, but so situated that local aid for them is insufficient or unattainable, should be especially remembered. In this class are immigrant homes, homes and schools in the South, or among specially needy classes of people elsewhere, hospitals, and other institutions in the congested centers of the great cities, not forgetting the heroic preachers and other workers on the picket-line of the Church's work.

A FEW GENERAL SUGGESTIONS.

Don't send a check or give a dollar when you ought to go yourself.

Many districts are taking up fresh-air work, the city and country Chapters co-operating.

One Chapter sends a copy of "Intra Muros" to those whose homes have been bereaved.

One Chapter has a regular engagement to hold meetings once a month at the Old Ladies' Home.

A good thing for a country Chapter to undertake is the repair and maintenance of the parsonage.

There is a box in one church vestibule marked "Mercy and Help." It is as good as the old poor-box, and the name is more thoughtful.

The Mercy and Help Department in one Chapter does the work of the old-fashioned Dorcas Society, making clothes for poor children.

One Chapter spent \$30 on an invalid chair, and loans

it to those who would otherwise be shut in. It is a paying investment.

One Second Vice-President spent four weeks in one home nursing, and three weeks in another, caring for the children while the mother was in the hospital.

Call on the well-to-do, as well as on the poor folk. Some people in good circumstances are in need of you quite as much as the so-called "unchurched masses."

On one district some country Chapters which had few calls for relief work sent boxes of clothing in to a city Chapter which knew just what to do with them.

Money for Mercy and Help work is raised in one Chapter by the earning of a minimum of fifty cents on the part of each one who can be interested in the work. The usual experience social adds zest and brightness to the plan.

The Mercy and Help Department which has three or four people ready and willing to sing at funerals will be a blessing to the pastor, especially if he has many funerals to conduct among people who are not connected with the Church.

During the scarcity of vegetables one fall there came a plea for some help from the Omaha Methodist Hospital. One Chapter held a "vegetable sociable." Price of admission, vegetables. A four-bushel barrel was filled without difficulty.

The Mercy and Help Committee of a Rhode Island Chapter called on a happy veteran preacher on his eighty-ninth birthday. The pastor went also, and what with prayer, song, and a few birthday reminders, the call was a most delightful event.

A saloon-keeper wanted to open up near a church. The League Chapter, together with the pastor of a neighboring Presbyterian Church, made such a vigorous pro-

test that the saloon people said, "These people made it too hot for us," and withdrew their petition.

The flower-mission work is worth all the money it costs. But it can be extended and managed at less expense if the Chapter can plan for a flower garden or a greenhouse of its own. Plants can be loaned from this greenhouse, and returned to be ready for further service.

One Junior League keeps the church lawn in order. In the center of the lawn is a circular flower bed, in which foliage plants are arranged in the form of the League badge. Around this design is a collection of plants which furnishes flowers for the Mercy and Help Department.

A group of Epworthians drove out to the country one summer afternoon to a "fruit-canning." The fruit was donated by the host, and the cans furnished by the Chapter. The afternoon was delightfully spent, refreshments being served after the serious business of putting up the fruit was over. The nearest Methodist hospital was enriched by a goodly shipment of most acceptable fruit.

A school for colored children in South Carolina was sorely in need of a library. It had 300 students and no books. The facts came to the knowledge of a Mercy and Help Department in Wisconsin, and the gift of one volume or more from each member of the Chapter formed the nucleus of what will shortly be a fine library. That is fruitful home missionary work.

One Mercy and Help Department circulates subscription cards among the business men, asking an annual subscription of goods from their stock. When need for any of these supplies arises the subscription card is presented by the chairman, and the amount of goods supplied is entered on the back of the card. This is a simple and satisfactory way of keeping the account.

The hardest day in almost every home is Saturday, when all the little folks are out of school, and the mother finds much work and worry. Her cares would be lightened if a few young people would give a little time to the children. Gather them in the church vestry for two hours for their amusement. The time will pass pleasantly for the little folks, and may easily be made helpful and instructive. How much it will mean to the overburdened mothers only they can tell.

A thoughtful Second Vice-President provides a supply of quilts and bed-linen with which to supplement the stock in homes where sickness has made unusual drafts on the linen closet. The quilts for this purpose are pieced by old ladies who are glad to find a way in which they can be of service. The friend who has tried this plan says: "I have been out on two cases of typhoid fever where I took this course. I always carry a few delicacies for the sick, and some flowers, which speak words we never know how to say."

A good plan for systematic visiting: Print small cards with blanks for particulars of the people who are to be visited,—name, address, Church relation, etc. On the reverse of the cards provide a blank for dates of visits and names of as many visitors—five or ten—as may be willing to make these calls. The blanks on the front of these cards are filled out from the lists of people needing visits. Give the cards to the members of the Visiting Committee. Each one, after making a call, notes the date on the back of the proper card, and signs it. The cards are exchanged among the group of visitors until all have made calls, which will be shown by the date blanks having all been filled out.

Keep a directory of places where various sorts of gifts will be acceptable and wisely used. For example,

discover where cast-off clothing can be used, where pictures, magazines, Sunday-school cards, canned and fresh fruits, flowers, and hospital supplies are desired. There are scores of institutions within reach of many Chapters which would be delighted to secure one or more of these forms of supplies, and most of these things are within easy reach of the Chapters themselves.

In planning gifts or dinners on holidays do not fall into the old rut. There are new ways of doing these things. The Salvation Army is a pioneer in the furnishing of Christmas dinners, but it is not therefore necessary for the Chapter to provide dinners on such days in exactly the same form employed by the Army. The dinner is not the main thing in many cases. If it is daintily served and is accompanied by the marks of personal and individual attention, a smaller quantity of provisions will do more good than the bulky "feed" provided by wholesale.

This department can do a much appreciated work by subscribing for *The Epworth Herald*, the *Advocates*, and other papers in behalf of members who are not able to subscribe for themselves. Subscriptions that will carry blessings with them may be made in behalf of frontier preachers. If the Chapter is helping to support a missionary on the Station Plan a subscription to *The Epworth Herald* in that missionary's name will be a delightful and appropriate gift.

Much has been said about carriages for the aged on Old Folk's Day. This plan of getting out the aged persons in the community is a good one. Why limit it to Old People's Day? Start an Epworth League carriage for the special benefit of the aged Christians. Let it be in operation every Sunday morning, gathering a few who could not otherwise come to the sanctuary. In many

places this can be done without expense, if the members of the Chapter will take turns in playing coachman, and if the work is planned systematically so that the burden does not fall too heavily on a few. A variation of this method in the case of down-town Churches is the use of a Sunday-school wagonette, which gathers up the smaller children from the remotest homes, and carries them to and from Sunday-school.

Another mode of gracious helpfulness in connection with the Church service is the Epworth League nursery. If there is a room somewhat isolated from the auditorium, two or three members of the department can fit it up simply so that they may take charge of the smaller children who are brought to church. Simple kindergarten work may be done, or interesting stories told. Even the babies can be taken care of, with a little planning. This idea makes it possible for mothers to come to church who could not think of coming if they had to face the ordeal of caring for the little ones throughout the Church service, and who have no facilities for leaving the children at home. A variation of this plan sends a committee from the department to the homes where there are small children, just before the evening service. Then the parents, neither of whom may care to go to Church without the other, can go with quiet minds, leaving the Epworthians in charge of the home. The children can be put to bed, or if they are old enough, they can be entertained until the parents return.

Many people who can not come regularly to Epworth League or Sunday-school would be glad to use the libraries of these organizations. Let the Mercy and Help Department manage the circulating feature of the library.

Provide a fruit-cellar for the use of the department. A canvass of the housewives at canning-time will, in

most cases, secure the promise of one-tenth of the fruit for the Lord's work. Gather it up, put it in a safe place where it will be available through the winter as needed.

There may be a boy or girl in your neighborhood who ought to go to college, and who could go if only the hard pull of the start were safely over. The department might start one of its members to school without giving offense to the most sensitive feelings, if it were done as a co-operative effort. Make it a partnership affair. Insist that you are going to get as much good out of it as the direct beneficiary. Then pack the trunk or provide some of the things that, while necessary to the beginning of college life, seem to be out of the reach of the prospective college student.

City Chapters have occasional opportunities to do unusual sorts of work. Sunday morning breakfasts for men have been successfully given by some. The breakfast is served at such a time that makes it possible to give all those who partake an opportunity to attend a morning evangelistic meeting. Sometimes these breakfasts are conducted in connection with a morning Sunday-school, and the men who have been fed are invited and urged to remain for the Sunday-school session.

The public institutions of the city offer an inviting field for work. The various charitable homes, the hospitals, the prisons, the orphanages, are so many opportunities for Mercy and Help work. Of course if this work is attempted, it must begin by securing the cordial co-operation and support of the authorities. Religious meetings may be held, personal work done wherever possible, and the more material side of Mercy and Help work put into play, as opportunity offers. For instance, in visiting a hospital, flowering plants, small yet beautiful, may be secured for each patient. At the holidays, Christ-

mas, New Year's, Easter, Thanksgiving, simple but tasteful cards may be provided for all the residents of the institution. The work is not out of place nor morbid, even when done in connection with jails or prisons.

Of course in such cases sensible Epworthians understand that it is neither patriotic nor religious to express sympathy for the afflictions of the wrong-doer while losing sight of his moral condition.

The country also has opportunities for special service. The comparative cheapness and availability of fruit and produce make such gifts easy to the country Chapter. In the late summer and early fall, by co-operation with city Chapters, shipments of fresh fruit may be sent to those to whom it will be an unwonted luxury. A hen and her brood may be cared for through the summer, with Thanksgiving and Christmas dinners in mind for these city dwellers, discovered by the Chapter in town, to whom the provisions will be a grateful and much-needed surprise.

Canned fruit may be prepared for hospitals, for deaconess homes, and other institutions which have large need of such provisions, and small incomes. Many of these institutions will provide the cans in any quantity.

A word as to shipment of such gifts. Let the shipper pay the freight. Sometimes a barrel of fruit, coming to the city hospital whose finances are sadly overtaxed, is an embarrassing gift, because the freight charges are not easy to pay.

In cases of sickness the Chapter may occasionally do good service by providing voluntary nurses and watchers. But there are many cases where a professional nurse is greatly needed, while the family pocketbook will not provide such a luxury. Then the Chapter can be especially useful. In the same way a doctor may be secured when

otherwise medical help would be out of the question. Doctors and nurses will usually be glad to make special terms in such cases, and to share the privilege of service with the people's society.

WHAT CAN I DO?

That is a question which is frequently asked by diffident Epworthians, especially the young girls who have recently been graduated into the senior organization from the Junior League. Here are a few suggestions borrowed from the *Silver Cross*, which may help to solve the problem, at least for this latter class:

Work for the Needle.—Comforters, quilts, aprons for sale; nightshirts for hospitals; dolls, canton flannel animals, bags, comfort bags, cushions, book-marks, shoulder wraps, sunbonnets and hoods, towels, handkerchiefs, night sacques, foot warmers, protectors for cold knees, wristlets, tray cloths, napkins, screens, wash cloths, sheets, pillows, and pillow slips for hospitals, children's dresses, infant's slips, petticoats, blankets, etc., pin cushions, bags for Christmas-trees, plain or in shapes; dusting caps, scrap bags, maternity bags, mending bags.

Care for the Sick.—Supplying dainties, as jellies, blanc-mange, beef tea bouillon, clam, mutton, or chicken broth; sponge cake, dainty biscuits or crackers; sliced tongue, oranges, strawberries, ice cream, custards, eggs. Waiting on them, reading, writing letters, taking them to ride.

FRESH-AIR WORK.

Fresh-air work is the most practical form of Christianity that can be attempted in a great many places during the summer months. With a little planning the work may be done, easily and effectively, by hundreds of Chapters in every part of the country wherever there is a city

large enough to have a considerable population in congested areas. The raw material for fresh-air work is present in large abundance; children whose only playground is the street, and who know nothing of the delights of the open field, the clear sky, and the free life of the farm. About these cities there are great stretches of God's country, with small towns, villages, and farms radiating in every direction from the populous center. The territory within a hundred miles of any of these cities is available for fresh-air work.

The proper prosecution of fresh-air work requires the co-operation of one or more city Chapters with one or more Chapters in the country. The work is especially adapted, on the city side, to city Epworth League unions, whose officers can direct and supervise the work. The city Chapter's work is twofold—to find the children who need the outing, and to find the money for their transportation to and from the country. Incidentally, of course, the city Chapters will provide one or more guardians for the journey. The country Chapters have their share of the work in finding homes at which the city children will be welcome for one or two weeks as guests. Then, after all arrangements have been completed, and the children have come, the country Epworthians will meet them at the station and distribute them to the homes that are waiting to receive them. At the close of the specified period the children will be gathered together and escorted back to town.

This process may be repeated two or three times during the summer months. It is best, when possible, to provide a new list of homes for each batch of children, lest the work prove too burdensome on a few. Circumstances in individual cases will determine how much or how little supervision of the children is necessary after they have

reached the homes provided for them. In some cases nothing else will need to be done. In others the Chapters may find it wise to have picnics, entertainments, and other diversions for the children.

A variation of the plan is possible where there is a village containing available vacant houses. Let one of these houses be cleaned and provided with the simple furniture needed. Canvass the neighborhood for these articles. They may usually be secured from members and friends for the period covered by the outing. Where this plan is adopted a guardian should accompany the children from the city, and members of the country Chapter will take turns in helping the children's guardian to care for her lively and irrepressible charges.

A few simple rules need to be observed in the conduct of fresh-air work.

Be sure that the children are not suffering from any contagious disease, however slight it may seem, when they are sent to the country. Insist that they and their clothes shall be clean when the journey is begun.

Do not give them money, either before or during their journey, or during their stay in the country. Money is the last thing they need.

Send an older person with each group of children to care for them on the journey and to see that they are delivered into the proper hands at the journey's end.

The correspondence between the country and city Chapters interested in this work should begin early in the season, and everything should be fully planned before the actual work begins. A careful record should be kept of every child who is to go into the country, giving name, sex, date when the trip is to begin, destination, and length of the stay. At the same time a careful canvass should be made by the country Chapters of all the avail-

able homes within reach, noting name, address, nearest railroad station, number of children who will be received, age, sex, number of days they will be cared for, date of beginning of their stay.

In the canvass for money to pay railroad fares, the Chapters remote from the congested districts of the city should be given their full share of the work. Do not leave that burden to the down-town Churches and the Missions. It is as important to the remotest Churches that this work should be done as it is to those down-town, and the entire problem ought to be attacked by methods which are in the highest sense co-operative.

VACATION ADVICE.

In the early part of summer, Rev. Russell H. Conwell, D. D., pastor of the Temple, distributed slips with the following practical advice, which the members of the various societies put into practice during the summer vacation months:

“Attend services somewhere every Sunday.

“Seek out and visit the bereaved, the sick, the sorrowing, the destitute, the ‘shut-ins,’ etc.

“Send flowers, comforting notes, cards, or messages even to those who can not walk.

“Use rolling chairs or other available conveyances for those who can not walk.

“Draw on diet kitchens, dispensaries, ice and milk distributions, for the comfort of the needy sick.

“Gather children into temporary classes for Bible study.

“Hunt up raised-letter books for the blind, trumpets for the deaf, crutches for the lame, dainties for the sick, perfumes, disinfectants, and other useful appliances.

"Hunt up toys for the children, and invent amusements and games for them.

"Get up lawn parties, clipping parties, phonograph parties, straw rides, omnibus parties, etc., for children, whether rich or poor.

"Send baskets of provisions to needy ones about you.

"Encourage summer kindergartens."

TRACT DISTRIBUTION.

Tract distribution is a very old form of Christian work. If it is successfully done nowadays it must be done in a new way. Many of the old tracts are hopelessly out of date, at least as to their form. The new tract is an attractive, well-printed, well-written, bright bit of literature. Its distribution must be according to its theme. There is no place where tact is more demanded than in this work. One should use ordinary good judgment. Do not give tracts on the dangers of wealth to people whom you find in the poor-house, and do not carry a supply of tracts denouncing extravagance in dress when you visit the tenement-house section of your town. The young people do not care for a tract on the consolations of the Gospel in old age. Nor do the old people, as a rule, need tracts which illustrate the dangers of questionable amusements.

Read all the tracts you purpose distributing before you start out with them. Many tracts ought not to be circulated at all. They are unhealthy, abnormal, morbid. There are enough available which are healthy and wise and winning, so that the other kind need not ever be used. The Tract Society's catalogue will reveal a large number that are available for many forms of distribution. Get copies of special issues in quantities for special distribution. Put them in the boxes at railway station wait-

ing-rooms. Then watch these boxes. Do not let them get empty.

In the distribution of magazines and papers a little system will be a great help. The work will not continue more than two or three weeks unless some system is adopted. A corps of carriers should be organized. Use the Juniors for this work. First let them canvass the community with a card containing a question something like this: "Will you permit the carrier from the..... Epworth League Chapter to leave a paper or magazine with you each week?" or month, as the case may be. On the lines underneath this question the persons canvassed are asked to write their names and addresses. Arrange these cards into routes. Give each carrier a dozen or so and ask him to do the work on Saturday or Sunday afternoon. Get a rubber stamp and use it on every piece of literature sent out. Let it read, "With the compliments of Epworth League Chapter." Then there will be no question as to the source from whence this literature has come, and you will impress the existence of your Chapter upon the minds of those who might never hear of it in any other way.

Literature of many sorts is very acceptable, not only in homes, but in public institutions and other places where many persons are compelled to spend much time. Hospitals are glad for literature for the use of their convalecents. Sailors' homes, rest rooms for street railroad men and other classes of workers, find a constant demand for almost any kind of literature. Then the charitable institutions of various sorts, and even the prisons, are constantly calling for reading matter of unquestionable moral character. But it need not—must not—be confined to sermons, tracts, and reports of religious organizations.

The barber shops of a community are sadly lacking in

good literature. They have altogether too much of the other kind. Current issues of *The Epworth Herald* and other papers of like character, would do much to counteract the influence of the stuff that is usually found on the barber-shop table.

There is need of a reform in the matter of providing literature at railway stations. Oftentimes the newspaper pocket which hangs so invitingly on the walls of waiting-rooms is entirely empty for weeks together. At other times it contains a beggarly supply of unattractive material. Change all that. Keep the wall-pocket full, if it takes three visits a week to do it. The oftener it is emptied, the more certain you may be that it is doing its work properly. Put good, wholesome reading into the pocket. Satisfy yourself, whatever this literature may be externally, that at heart it is positively on the side of Christianity and the Church.

To make an envelope library for the use of the visiting committee, take ten envelopes, and put either a short story, an essay, or illustrated article in each. Lay the envelopes lengthwise before you, and rule off a space at the top in which to write the words "Envelope Library No. 1," "Envelope Library No. 2," and so on through the series of ten. Rule off a space at the bottom in which to write the name of the story or article, and the author's name. When the envelopes are filled, tie the ten together with a ribbon and send them where they will do the most good. For use in hospitals these packages of stories have proved very satisfactory. Weary convalescents, and especially those never visited by friends, are not only pleased with the gift, but are relieved from the fatigue that accompanies the holding of a heavy book or magazine.

THE FLOWER MISSION.

The work of the Flower Mission is mostly associated with the Woman's Christian Temperance Union, and especially with that blessed pioneer of flower and mission work, Miss Jennie Cassidy. After she had begun the Louisville Flower Mission as an independent movement, Miss Frances E. Willard, visiting Louisville at the time of the national convention of the Union, saw the beauty and possibilities of the work. She proposed the establishment of a flower mission department of the Woman's Christian Temperance Union, and Miss Cassidy was made superintendent.

But this work need not be confined to any one organization. It has a beautiful fitness to the aims and purposes of the Epworth League. It seeks to bring the comforting and uplifting influences of the flowers to every one who can be helped by them. The flowers speak of their Maker when more direct speech might be misunderstood or resented.

Flower mission work can be done in every sort of community. It disarms prejudice and creates a favorable sentiment for the cause in which it is used, besides being a benefit in itself.

The Chapter should make flower mission work prominent at some springtime meeting, when the flowers are at their best. Then the work may be explained, and sympathy for it and interest in it be enlisted. Stories of the simple and yet beautiful ministry of the flowers should be told.

The chairman of the Flower Committee can find a large variety of ways in which to work. Ask members to bring flowers to the regular meetings of the Chapter. They will serve to decorate the room, and will provide without cost flowers for the sick and the shut-in.

Raise flowers. Give a package of seeds to as many Epworthians as will take them. Few people, even in the cities, are so situated that they can not find a few feet of earth to be used in this way. It might be practicable sometimes to give each member the responsibility of cultivating a certain kind of flower.

The flower mission can render permanent service to the Church and community by planting vines where they can climb over unsightly walls; by planting trees where shade would be a delight and a blessing; by the encouragement of nature study, by the celebration of Arbor-day, by the cultivation of vacant lots, and other methods of permanently beautifying and utilizing such resources in the community. Let the chairman of the committee make friends with the florists. There are many times when the florist is glad to give flowers, if he can be assured that such a kindness will not hurt his regular trade. At other times he will be willing to sell flowers to Epworthians at a very much smaller rate than the regular price.

The ways of using the flowers secured by the committee will differ very largely in different places. Of course they will be sent always to the sick. They will be placed on the pulpit. A bouquet on the pastor's table at prayer-meeting will be a welcome sight. They will be carried to hospitals, prisons, orphanages, and other places where their presence will bring cheer and hope. The country Chapters may do a large business in sending flowers to the city Chapters at regular intervals for distribution. This can be arranged by a little preliminary correspondence before the season opens. The District Third Vice-President may perhaps suggest this co-operative work to the Chapters which are so situated as to do it. In some cases the express companies will carry

flowers free, or at a merely nominal rate, when they are to be used in the flower mission work.

A FALL MERCY AND HELP PROGRAM.

Speak of the plans perfected for the winter's work. It is just possible no definite plans have been made. In that case, can you not induce the department to consider the matter before the meeting so that progress can be reported? Then the co-operation of the whole Chapter can be asked for.

Sing such hymns as "There are lonely hearts to cherish;" "Brother, for Christ's kingdom sighing;" "Work, for the night is coming;" "One more day's work for Jesus;" "Saved to serve."

Look over your field to discover, if possible, some opportunity for real helpfulness that is within reach of your Chapter. Of course, you will not forget the organized benevolences and philanthropies, such as orphanages, hospitals, aged people's homes, deaconess centers, home and city mission work, and others. Each of these can use a great variety of things, and all of them have constant need for more money.

"But these ought ye to have done, and not to leave the other undone." After all the long-distance helpfulness has been given there remains yet a margin of obligation. Look over your own community, your own Church, your own Chapter, and see if there is not some hitherto unused opportunity for beautiful and helpful service. And, having found it, show it to the Chapter at this meeting. Take for your text the words of the Master Helper: "Say not ye, there are yet four months, and then cometh harvest? Behold, I say unto you, lift up your eyes and look on the fields; for they are white already to harvest.

And he that reapeth receiveth wages, and gathereth fruit unto life eternal; that both he that soweth and he that reapeth may rejoice together."

THE TEMPERANCE CRUSADE.

The Local Constitution of the Epworth League reads as follows: "It [the Department of Mercy and Help] shall promote, whenever possible, campaigns of temperance reform, the signing of the temperance pledge, and circulation of temperance literature, and shall conduct temperance study classes."

The temperance work of the Epworth League is not designed to supplant that of any temperance organization. We intend to do nothing which they can do as well. We will co-operate with them wherever possible, and help them all we can. In some cases we may supplant their activities by taking up certain forms of service which they have not undertaken.

First of all, our crusade seeks to revive the moral-suasion methods which were so successful thirty years ago, and which have been much neglected during the years since the legal side of the movement has had special attention. We aim to get all the boys and girls and young women and children whom we can reach, definitely pledged against liquor-drinking. More than that, we will attempt to secure their solemn pledge to create a sentiment against social drinking, and to do everything to outlaw the traffic. Two pledges have been issued, one for the boys and men, and the other for the girls and women.

Men's and Boys' Pledge.—I hereby pledge myself, God helping me, to abstain from the use of all alcoholic liquors as a beverage. I also promise to discourage their

use by others, and to use my influence and vote for the utter destruction of the liquor business.

Women's and Girls' Pledge.—I hereby pledge myself, God helping me, to abstain from the use of alcoholic liquors as a beverage. I also promise to discourage their use by others, and to induce my friends to vote for the utter destruction of the liquor business.

The Epworth League has a great field in its own members. Suppose even one-half of its members shall be induced to take one of these pledges. But the actual membership of the League is but a small part of our constituency. The Sunday-school is open to us. The Junior League is open to us. Tens of thousands of young people who are identified with the Methodist Episcopal Church may readily be induced to make the covenant here set forth. It is expected that the Third Vice-President will keep a record of the number of pledges signed.

The plan^a contemplates the circulation of literature. That is a most effective way to get the truth of the people. Five leaflets of the Epworth League series are ready for this work. They are printed on fine paper, in two colors, and are as attractive little documents as you have seen. Nothing cheap about them. Persons who would not look at an ordinary "tract" will accept and read one of these handsome leaflets with avidity. Here are the titles:

"Crush the Saloon."

"Awake, O Church of God."

"Who is Responsible?"

"What Rum Costs."

"Throw Away that Coffin-Nail."

Another effective agency is an anti-rum agitation in the mass-meeting. It may sometimes be held on Sunday

night, instead of the regular preaching. Most pastors will gladly co-operate in such a plan. Provision is made in the devotional-meeting topics of the year for an occasional temperance meeting. If you can not have the entire Sunday evening for a mass-meeting, turn your devotional service into a mass-meeting. For an hour sing temperance songs, talk about the forms of wise agitation, and pray God to help you fight with faith. Or it may seem best occasionally to join with the other young people's societies of the community and hold a mass-meeting on a week evening. An ordinary program will not suffice.

You must have extraordinary music and speaking. You will need to give many personal invitations and do some advertising in the local papers. When you have an anti-*rum* meeting, have a big one. A feeble little gathering will do no good. It will do harm. The whisky people will take courage. And indifferent people will be made more indifferent. Circulate your pledges at all your meetings. Strike while the iron is hot. And make it hot by striking hard.

The duty of the young Christian is not wholly performed when he has done his best on the suasion side of this war. There is another side. It has to do with the *rum* dealer as a law-breaker. Until the legal prohibition of the curse can be secured, existing laws should be enforced. And the Epworth League should help to do it. This can sometimes be done by placing it squarely before the community. At times it may be well to join with the anti-saloon law enforcement. We can aid such a crusade by our influence, our money, our carelessness of what people may think or say, and our moral nerve in the face of danger. This work for the enforcement of law is no holiday affair. It must be a struggle backed

by conviction, and a zeal born of actual desperation. It must not be intermittent. The rum men have no dread of spasms of municipal goodness. But they are filled with dread when good citizens enlist for the three-years' war.

Charts for use in public meetings may be procured from the National Temperance Society, 3 and 5 West Sixteenth Street, New York City. Secure speakers who can give the facts about the relation of the saloon to politics. The connection between the saloon and crime will also make a theme for a most interesting discussion. The discussion can occasionally take the form of a debate. This will actively enlist a larger number than the ordinary "talk." For pamphlets and books giving excellent data write to the National Temperance Society, New York City; headquarters Anti-saloon League, Columbus, O.; headquarters Woman's Christian Temperance Union, Evanston, Ill.

For District Officers.—A great opportunity has come to the District Third Vice-Presidents. Much of the success of this campaign depends on the district officers. It is possible for you to awaken your whole district. Send at once for samples of leaflets and pledges and put them into the hands of the local Third Vice-Presidents.

Do not slight the crusade when you are building your convention program. Arrange for a great temperance mass-meeting. Conduct schools of methods on temperance work.

Other Ways to Help Crush the Saloon.—Cultivate your local editors, and try to secure the publication of some stirring temperance matter every little while.

Do not patronize papers which publish whisky advertisements.

Request the ministers of all the Churches to preach on the liquor abomination.

See that temperance instruction is given in the public schools in communities where the law permits.

Do not patronize druggists or grocers who sell liquor as a beverage.

Insist that the laws respecting the sale of liquor to habitual drunkards shall be rigidly enforced.

Have no mercy on saloonists who persist in selling liquor to minors.

If no anti-cigarette ordinance exists in your municipality, pray to secure its passage. Then do everything possible to shield the boys from that baneful curse.

See that the young voters turn out to the caucus of the party of which they are members, and secure the nomination of clean men.

Vote for men who are sworn enemies of the rum traffic, no matter upon what ticket their names appear. Vote for no other.

Invest some money in the temperance reform, remembering that the rum power is enormously rich and spends money without limit to protect its interests.

Give your aid to any organization which is fighting the traffic.

Be particularly kind to the victims of drink. In their sober hours they realize the bondage in which they are held. Despair often takes hold upon them. They need sympathy. None are so low that they can not be reached. Suppose they sign your pledge a dozen times, and fall. Go after them again. Keep after them.

The victim's wife and family appeal to your pity. Is there anybody on this planet who deserves more sympathy than the drunkard's wife?

The women members of the Mercy and Help brigade

have a duty toward their erring sisters. Some of them are young and giddy. They have not yet fallen into degrading sin. Yet, because of the almost inexorable laws of heredity, or the subtle influence of environment, they are exposed to temptations of the most damning sort. They should be warned and protected and helped. Then there are the women who are the victims of drink. And those who have fallen into social vice. What can be done for them? They are our sisters still. Once they were as pure as snow. For them Christ died. They are immortal. A million ages hence they will be living, conscious souls. Are they not worth saving? Can you be saved, O Christian women, if you gather your skirts about you, and refuse to look in pity and lend a helping hand?

Prices of Literature and Pledges.—The leaflets are sent out in quantities at actual cost. "Crush the Saloon" (eight pages), twenty-five cents per hundred. All other leaflets (four pages), twenty cents per hundred. Five hundred copies, \$1.00. One thousand copies, \$1.75. The leaflets are put in packages of one hundred, and a smaller number than this will not be sold. In all orders, any assortment of leaflets desired will be made. State definitely the number of each kind desired. It is expected that Chapters, through their Mercy and Help Departments, will order this attractive literature in large quantities and distribute it systematically and persistently.

The pledge cards are sold for fifteen cents per hundred. Sold only in packages of one hundred, of any assortment.

A sample envelope containing one of each of these leaflets and pledge cards will be sent for five cents.

EDUCATION AND AGITATION.

The temperance crusade of the Epworth League is not dependent for its effectiveness on pathetic and harrowing stories of the havoc wrought by drink. It is a thought-inspiring campaign. It emphasizes the fact that temperance is more than a personal matter. It insists that the problem is physical, social, political, economical, and religious. It realizes that large knowledge and careful action are required. It depends not so much upon impulse as upon a steady, unwavering, uncompromising campaign against the whole business, in every form and disguise.

We need an accurate knowledge of all the temperance movements now in operation, an understanding of their basal principles, and the purpose of co-operation with every one of them so far as they are working in the direction of the ultimate and utter annihilation of the saloon.

The stages of the Epworth League campaign, as of every other wise temperance campaign, are, first, agitation, to arouse the public conscience; second, law-enforcement, to make operative the laws as they now stand; third, education, to make possible new and better laws; and fourth, annihilation of the traffic by local, State, and national legislation.

To accomplish these results we must understand the present situation. We must make a study of the liquor laws of our own community. The laws relating to the hours of closing the saloons, and to the sale of liquor to minors; the laws relative to drug stores and other places not commonly counted as saloons, but where liquor is sold, must all be studied.

The Epworthian as an individual, and the Epworth

League as an organization, can never afford to be indifferent to saloon lawlessness. Our history and our position in the community compel us to take a positive stand. Consequently we are exactly at our proper business when we make protests and help in contests for a sober community, in the making of petitions and the sending of committees to city councils and other legislative and executive bodies, and, in short, in every form of opposition to the anarchy of drink.

Every Epworthian will, of course, be a total abstainer, and will stand for total abstinence in social life by precept as well as by example. Every Epworthian will vote for the principle of saloon destruction whenever there is an opportunity to vote. If he can, he will make the opportunity, when the politician is anxious that there shall be no opportunity. Epworthians will go into politics not merely as Epworthians, but as Christian citizens.

TEMPERANCE MEETINGS.

There is need of variety in temperance meetings. Advertise one as "A Treasury of Temperance Facts," or "Temperance Tools," or "Facts and Figures of a Great Crusade," or some other attractive title. Material for such a meeting can be gathered from temperance papers such as the *National Advocate*, the *New Voice*, and also from the Year-Book of the National Temperance Society and the American Prohibition Year-Book.

Another temperance meeting which can be made successful is a temperance social, in which the principal feature shall be progressive conversation. Arrange a series of ten themes relating to the general subject of temperance and prohibition. Start the conversation on these themes after the manner of any other progressive con-

versation social, ending with the circulation of the Epworth League temperance pledge and the serving of light refreshments.

Have a debate, or rather a general discussion. Take up the various forms of regulation and restraint, such as local option, low license, high license, the Gothenburg system, the dispensary system, the Anti-Saloon League, the Prohibition party. Let one speaker present each theme, emphasizing its value, and take a vote at the close as to which of the methods of restraint or regulations is the best.

Miss Belle M. Brain suggests a program in which the main feature shall be a Temperance Budget or a Temperance Advocate, gotten up after the manner of a regular newspaper. It should have editorial news of current events touching on the temperance reform, a brief temperance biography, a bit of popular science, a temperance poem, a story, some pertinent paragraphs, and other newspaper features relative to temperance. With a little ingenuity and some careful work on the part of the editorial corps this may be made a most attractive and successful evening.

The contest idea is especially adapted to temperance work. Contests in recitations, orations, and debates are common, but still have very large usefulness. Another contest not quite so common is a temperance story contest, in which from three to six competitors read stories illustrative of some phase of temperance work, and a prize or other simple reward is given to the writer of the best story.

A Substitute for the Saloon.—An important work which is being carried on by the Methodist Church at North Bay, N. Y., offers a suggestion for the new third department of the Epworth League, in connection with

its temperance work. For two or three years past this Church has conducted a Young Men's Association, for the special benefit of young men without homes. North Bay is a railroad town and there are many young fellows who know no home comfort save that which is afforded by a boarding-house. Where they shall spend their evenings is a serious question. The saloon is, of course, open to them, but the Church is determined that it shall not have a monopoly of entertaining "the boys."

Three very pleasant rooms have been secured on the main street of the town and fitted up in homelike fashion. A reading-table contains the best papers and magazines, and there are games, such as dominoes, crokinole, checkers, etc. The place is open every evening, and is well patronized. The members help defray expenses by contributing one dollar each. The privileges are open to any one who behaves himself, but drinking, smoking, card-playing, or profanity are not allowed on the premises. On Sunday evening, after preaching, a song service is held in the rooms, with a very large attendance.

The enterprise has been so successful that its methods have been imitated. Something of the kind under the auspices of the Church is a great boon, and in many cases almost a necessity.

TEMPERANCE PROGRAMS.

I.

If there has been no recent pledge-signing movement in your Church or community, make this a total abstinence pledge service. Get a supply of pledge cards ready. Urge everybody to help in the practical means of temperance extension. Distribute the pledges beforehand if possible.

Song service. Two or three temperance hymns, such as "True-hearted, whole-hearted." "Courage, brother, do not stumble." "I must tell Jesus." "Yield not to temptation." "Dare to do right." "A charge to keep I have." "My soul, be on thy guard." "Dare to be a Daniel."

The leader speaks on "Loyalty to principle, as illustrated by Daniel and his companions."

A physician speaks on "The physical value of total abstinence."

A teacher speaks on "The intellectual value of total abstinence."

A business man speaks on "The commercial value of total abstinence."

The pastor speaks on "The spiritual value of total abstinence."

The leader presents the Total Abstinence Pledge, and all are asked to sign it.

Brief prayers for God's help in opposing intemperance; for grace to keep the pledge just signed; for strength and willingness to help others give up evil habits.

The League benediction.

II.

A "platform-meeting" can be arranged, with three or four speakers taking up various phases of the temperance reform. It will be a help if prominent speakers can be secured. A business man, a public official, a physician, and a lawyer would make a fine quartet.

Or take the speakers from occupations directly or indirectly affected by the liquor business. For example, "What I think about drink," by a Christian policeman; "Railroading and rum," by a locomotive engineer; "What saloons do to schools and scholars," by a teacher; "How to kill the saloon 'pull' in politics," by a Christian

politician. The policeman and the politician may not be easy to get, but they are worth looking for.

Above all, magnify the Epworth League temperance pledge. If you have not a supply on hand, send to the Epworth League Central Office, 57 Washington Street, Chicago, for enough to supply the large audience you ought to have on Anniversary-day. The pledges cost only 15 cents per 100, postpaid. They will be sent assorted, if desired—so many of the men's and boys' pledge, and so many of the women's and girls'.

Use them wisely. Make the presentation of the pledge a large item on the program. Urge everybody to sign. Plan to keep a list of the signers.

Call attention to the "vote clause" of the pledge. It is new. It is consistent. It is vital to any real purpose of opposition to the saloon.

THEMES FOR TEMPERANCE MEETINGS.

The Destructiveness of Drink.

Alcohol and Athletics.

The Worth of Temperance Teaching.

Total Abstinence in the Home.

Alcohol no Medicine.

Substitutes for the Saloon.

Total Abstinence and Health.

The National and Personal Price of the Drink Habit.

Total Abstinence and Brotherhood.

The Saloon and the Soldier.

Total Abstinence as a Business Asset.

The Relation of Religion to Total Abstinence.

CHRISTIAN CITIZENSHIP.

The Epworthian should be really and positively a citizen. Not merely a voter, but a 365-day citizen in his pre-

cinct, ward, township, city, county, state, nation. He will not be so absorbed in the contemplation of heaven as to forget the claims and importance of this present world.

The Epworthian loves his country with a real and vital patriotism. For that reason he will be all the more ready to rebuke unrighteousness in public affairs.

The Epworthian will be honest in his citizenship. If he has property he will pay taxes on it. If he brings dutiable goods into the country he will pay the tariff charges. If he works for public pay he will give the full measure of service for his salary. If he has a vote he will cast it as a Christian. If he has no vote he will use his influence as a Christian with those who have.

The Epworthian, besides keeping the law himself has a right to insist that others must keep it. The people who do not want to keep the law are the very ones who most need law enforcement. It is folly to advocate good laws and then be careless about their enforcement. Moreover it is folly to expect that laws will be enforced unless the law-keeping folk are as much in earnest about maintaining the law as the law-breakers are in trying to evade it.

What is Christian citizenship? Why should the Epworth League be concerned about it?

In the first place it is Gospel government, the choosing of Christians to make and interpret and administer the laws. It stands for righteousness in legislation, in the courts, and in every executive office so that the multiplied activities of public life shall be carried on without corruption and partisanship.

The assignment of Christian citizenship to the Mercy and Help Department is a confession. By that assignment we admit that there is need for agitation, educa-

tion, and combination, to lift the standard of citizenship in this country from the low level of self and party to the high plane of Christian duty. But if it is a confession it is also a resolve. It is a distinct purpose to antagonize the saloon element, the lawless element, the willingly ignorant and the willingly wicked in our social life. There is in it abundant inspiration. It calls us to just such service as the young and eager have longed for.

But Christian citizenship is not first of all a campaign. It begins as a personal readjustment. The Epworthian must himself be a Christian citizen before he can wage warfare against the unchristian element in the city, state, or nation. That means Christianity in business. That means Christianity made practical on election-day. That means Christianity in official relationships. That means Christianity in every-day work. It means Christianity in every place, high or low, where the citizen has opportunity to put the stamp of his sort of citizenship upon the life of his community. To many of us Christian citizenship is a challenge. It says, "First cast out the beam out of thine own eye, and then shalt thou see clearly to cast out the mote out of thy brother's eye."

In order to accomplish anything for Christian citizenship it is necessary to believe that the thing is possible. We must believe that machine politicians and the supporters of the saloons, lawlessness, and those who rule the ignorant and drive them to the polls like sheep, can all be successfully opposed. But successful opposition must be organized. Usually the forces of evil are compactly arrayed. They know what they want, and, as a rule, they know what is necessary in order to get it. The Christian citizen must have the same sort of wisdom. Agitation which does not lead to combination for actual

results is likely to make theoretical reformers and practical hypocrites by means of the very movement which seemed to promise so much for better things.

Christian citizenship is efficient citizenship. The failure of many reform movements may be directly traced to the fact that the reformers want to furnish good government but do not know how. So the great need is that Christian citizenship shall be made a matter of training. The subjects concerning which everybody needs wider and more definite education are almost innumerable. For example, a young people's society in New Jersey, in its declaration of principles, indicates the thing that Christian citizens need to know: "The union shall strive to remove from the city all temptation to vice not lawfully permitted. It shall attempt to check the purchasing of votes and other abuses connected with the ballot-box. It shall urge Christian people to attend the primaries of their parties, and insist upon the nomination for office of men who are in sympathy with the object of this organization. It shall submit to the proper authorities evidence to convict officers who are recreant to the trust committed to them by the people. The union declines to embrace a political party or support any individual nomination for office. It hopes to accomplish these results by no hasty or spasmodic efforts at reform, but by arduous caution and relentless effort, and requests the aid of good citizens in the furtherance of its principles."

Christian citizenship is Gospel pity. Because we are Christians the lame and the halt and the blind are in a special way our responsibility. The work of caring for them is a sacred business. It can not be done by the chronic office-seeker, or by the selfish politician. The helpless element in the population needs compassion, ten-

derness, and patient care. Only Christian citizens can provide these things.

Christian citizenship is Gospel courage. There are always evils which desire to live, but ought to die. To attempt their destruction requires courage. It is easy to say, "Let it alone," but it is also cowardly, and a coward is next door to a traitor.

The Epworthian is under compulsion about all these things because he is a Christian. The Christian Gospel insists on right government. It insists on justice, and it insists on fearlessness in the discharge of duty.

THE CHRISTIAN CITIZEN.

The Christian is the only full-fledged citizen. He owes allegiance to a greater country than this. "Our citizenship is in heaven." But the greater includes the less; a man who is a good citizen of the United States must of necessity be a good citizen of Ohio, if, for example, Ohio is his home. A man who is a good citizen of heaven is always for that reason a better citizen of earth.

The Christian will exercise two kinds of power as a citizen.

1. Negative power. He will always and everywhere veto whatever conflicts with the constitution of the United States and constitution of heaven. And sometimes v-e-t-o spells vote!

He will not vote to expel Christ from Gadara, even though he is interested in the swine industry. He is more interested in men.

He will not think that his work as a citizen is all done on election day or ratification night.

He will not accept his political issues from the saloon, the spoilsman, or the demagogue. He will help to make issues.

2. Positive power. Some things the Christian citizen will always urge and promote by every means in his power.

He will insist on the recognition of the Christian ideal for the State. When he needs to vote as a Christian he will not ask what party emblems adorns his ticket. There are some things on which Christians can not divide—and stay Christians.

He will urge the need of civic righteousness. He believes that the laws of Christ can be applied to national and State and municipal affairs. He believes that the community, as well as the individual, should be set apart as sacred, "sanctified."

He will put righteousness above all tariff questions, and the law of God above the politician's law of expediency.

He will always accept the supremacy of conscience where questions of morals are involved.

He will veto all selfish attempts to enrich the individual at the expense of the state.

That will put him always against the saloon, which fosters vice, encourages crime, and makes necessary a costly and elaborate protective machinery—courts, jails, police, and asylums.

It will put him against every form of anarchy, such as bribe-giving and bribe-taking, corrupt legislation, inefficient men in public office, the use of office as a road to wealth.

He will veto all that endangers the Sabbath by making it merely a weekly holiday. That attitude lost the Sabbath in France, and is threatening it here.

He will not vote for immoral men to represent him in any place of public trust.

ALL ARE CITIZENS.

Many Epworthians are under twenty-one years of age. But they are citizens. More are not voters. But they are citizens. So this subject interests every member of the Epworth League.

Young women may count largely in all work of higher ideals of citizenship. Their work may not be so public, but it can be positive and potent.

Who can count the gains secured for righteousness in public life through the labors of the Woman's Christian Temperance Union? Its members can not vote. They have no direct political influence. But indirectly they have been a tremendous power for good in the last twenty-five years.

The late Colonel Waring, when he was street commissioner of New York, did a great work for good citizenship. He won the school children to his side. They organized volunteer street cleanliness brigades. They were active helpers in keeping the city's streets free from the litter of paper and fruit rinds and other accumulations. A clean street is one step toward better citizenship.

Women can render invaluable service in connection with the schools. Thousands of Epworthians are teachers. Each of them has more opportunity than a dozen voters to work for Christian ideals and Christian purposes in the citizens of to-morrow.

And, after all, the home is the chief place where good citizenship must be taught, and the effects of bad citizenship counteracted. True, the work of the home is often fearfully attacked by outside influences. But if the home did not stand for Christian citizenship, how long would the other forces be able to keep at work?

THE STUDY OF CHRISTIAN CITIZENSHIP.

How can the Epworth League cultivate the work of Christian citizenship? There are many ways. A simple way to begin is by arranging a current topic club for the discussion of present-day problems. The civic life of every town in the country affords abundant material for such discussion. The club may take up any phase of civic activity.

Some of the specific subjects concerning which education may well be attempted, are:

Building regulations in cities and towns. Many buildings are erected in violation of these regulations, and are a danger. Perhaps better regulations are needed.

City government. The council, the aldermen, the mayor, the ordinances. There is a whole course of study here.

County legal, educational, statistical, and business affairs. This is another course.

The Courts. The elements of legal business. Something everybody should know.

Elections, local, state, and national. Election laws. Naturalization. Qualification of voters. A most important subject.

Fire department. Insurance. Methods of fire prevention.

Police department. Training of policemen. Special policemen. The improvement of the force. The police and "graft."

Politics. The organization of parties. Political campaigns. Platforms, issues, candidates. Municipal non-partisanship. Why it is a good thing.

The Post-office. The organization of the department.

Postal reforms. Misuse of the mails. Fraudulent advertisements and how to detect them.

Prisons. Punishment and labor in prison. Christian work in prisons. Should prisons attempt to reform as well as punish?

The public charities. The poor-house. Pauper legislation.

The public records. Their varieties and their keepers.

The railroads. Sunday excursions. The six-day week for employees. The Railway Y. M. C. A.

The school system. School boards. School laws. School comfort and adornment. Patriotism in school.

The state legislature. Its organization and work. The right of petition. Special and general legislation. How to secure good laws.

Sunday observance. Sunday laws and their enforcement. Use of tact and sense in problem. The relation of the Sunday question to the laboring man.

Supervision of health and disease. Relation of public works to the public health. Food inspection. Prevention and regulation of contagious diseases.

Taxes. The theory of taxation. Its operation. Exemptions. Special taxes. Tax dodging.

Temperance laws and sentiment. Saloon licenses and their restrictions. Temperance education. Low license, High license. Local option. Prohibition.

CONTESTS.

District Leagues may conduct oratorical contests on the general subject of citizenship. The methods of college contests are easily adaptable, including the holding of a local contest to determine the speaker who shall represent the Chapter, and the district contest to determine who is the best of the Chapter representatives. Orations

should be not over fifteen minutes in length, should be judged as to thought and composition by one set of judges, and as to delivery by another. The subjects should be well within the limits of Christian citizenship themes.

The district contest could be made one of the features of the district convention, and, when accompanied by good music, good advertising, and the true contest spirit, it will be one of the most popular plans that could be devised to encourage civic patriotism.

A still more elaborate method is the organization of a moot council, with mayor, aldermen, and city officials. This organization will model its session after the meetings of the city council. The usual committees on police, fire, protection of public parks, charitable institutions, roads and streets, sewers, public lighting, and other civic interests will be appointed. Resolutions and ordinances will be brought up, discussed and voted upon, in everything conforming as nearly as possible to the actual operations of the real council. Such a moot council will be very attractive to young men, and will teach many valuable lessons that can not be found in any text-book. Some important reforms may result from its work.

THE REDEMPTION OF HOLIDAYS.

A great work for Christian citizenship can be done in the redemption of our national holidays from popular degradation. For example, a new Fourth of July is urgently demanded. It is probably not possible to do away with the noisy, semi-barbarous celebration so dear to the heart of the small boy. But the Fourth of July is an ideal day on which to emphasize and encourage such things as the temperance enterprise, the cultivation of true and vigorous patriotism, the setting up of Christian

standards and ideals in political life, and the recognition of a dependence upon God in national affairs. In attempting this redemption of the Fourth of July the Christian citizenship committee should begin early and plan for a really great celebration. Nothing small should be attempted for the national birthday. It would be a foreordained failure. And do not omit the holiday features. Recognize the fact that it is a day for play, as well as for public profit. Unite with other Chapters to make the day a notable one. Provide for banners, for the very best speeches that can be provided, and for games and innocent refreshments. If there is any important measure pending before any legislative or executive body, this Christian Fourth of July affords a splendid opportunity for the circulation of petitions. Usually there is no taint of partisan politics in the air. The fall campaigns have not yet begun, and the thoughts of most men turn easily to ideas in harmony with the hope and prayers of the fathers of the republic. Detailed plans will be found on pages 398-401.

Another day which may be made valuable in the work of Christian citizenship is Thanksgiving-day. It is something more than the day of a big feed. It has both a political and a religious significance. If the Church has not already planned to observe Thanksgiving-day let the Chapter take the initiative. Get on the good side of the pastor. Win his consent to hold a Thanksgiving-day service at eleven o'clock in the morning. Tell him that you will see to it that he has a congregation. It would be a strange preacher who would refuse to preach on Thanksgiving-day if his congregation were assured. The difficulty with most Thanksgiving-day services is the absence of the people. The Chapters can remedy that if they will, and if they do the

preacher will be glad to do his utmost. Of course, when the Epworth League takes the initiative the pastor will be less inclined than ever to deliver a pessimistic, gloomy, doleful wail, and miscall it a Thanksgiving sermon. Instead, he will see the bright side, he will discover the good things that are to be found in the history of the nation, he will emphasize the duty and the spirit of Thanksgiving, and he will bear profoundly on the divine mission of the American people. For more detailed discussion of Thanksgiving-day observance, see page 408.

Holidays like Labor-day, Washington's birthday, Lincoln's birthday, and others, are especially appropriate for the holding of Epworth League rallies. The patriotic idea has always been appropriately linked to the religious idea, and both ideas are the gainers by the process.

The right of petition is guaranteed by the Federal Constitution. Some people have an idea that petitions do not amount to much. They are mistaken. Petitions of the right sort, presented at the right time, have often influenced legislators to vote the right way. A legislator is a susceptible individual. He is remarkably sensitive to public opinion. Some petitions reflect public opinion. Others do not. If the Epworth League commits itself only to the sensible and timely petition, its influence will be recognized wherever men meet to make laws.

In a great deal of the work done by the Christian citizenship committee it will be necessary to secure adequate and up-to-date information. The following organizations furnish more or less information which will be useful: The National Civil Service Reform League, New York; the American Institute of Social Service, New York; the National Municipal League, Philadelphia; the National Christian Citizenship League, Chicago; the Civic Federation; the Municipal Museum, Chicago.

SOME THINGS TO EMPHASIZE.

The politics of this world will never be purified by the ungodly.

A Christian has the same rights as any other man at the ballot-box, but he has higher obligations.

It is easy to be fervent in advocacy of Christian citizenship on Sunday, but Christian citizenship is most needed when the Churches are not open.

Do not be willing to take election issues from the saloon-keeper, the office-seeker, or the politician. The office-holder is a minister of God as much as is the preacher. He ought not to complain when he is reminded of that fact. The Christian citizen's besetting sin is his once-in-a-while-ness. He thinks that one election carried for reform is to usher in the millennium.

Preachers ought to keep out of politics if they can. But most of the time they can not, if they are going to be true preachers.

There is a great difference between citizenship and partisanship.

Do not be discouraged because the evils you attack seem to grow. Remember the slave business, and how it finally died.

Sometimes ask yourself the question whether it is part of a citizen's duty to enforce the laws.

CHAPTER X.

SOCIAL AND INTELLECTUAL ACTIVITIES.

THE Fourth Department is quite as important to the sustained life and usefulness of the Chapter as any other. A group of Methodist young people which ignores both its own intellectual and social demands, and those of the community, will become narrow-minded, biased, and, if the group holds together long, which is quite unlikely, it will become a positive detriment to the Church.

Our religion is essentially one of intelligence and fellowship. Christianity quickens all our powers, and enlarges all our capacities, these quite as surely as any others. So the provision for their nurture and guidance is an eminently proper part of the Epworth League scheme.

On the intellectual side, the department seeks to make our denominational relation one of intelligent loyalty. It puts the doctrines, polity, and history of the Methodist Episcopal Church understandingly before its members. It would develop a proper denominational self-respect, as far removed from pride as it is from the attitude of apology and servility.

Then the abounding mental life of the young people is provided for, in lectures and lecture courses, libraries, reading-rooms, literary exercises, debates, study classes, reading circles, and other popular and appropriate ways.

The social side of life is given full recognition. All forms of proper pleasure and amusement are welcomed,

and the department must strive to emphasize the social nature of the Christian life by all possible means.

Then there are duties which must naturally fall to the share of this department; the seeking of new members, the welcoming of strangers, the musical work of the Chapter, flowers for Church and League room decoration, ushers for the Chapter meetings, badges, banners, and general decorations.

The department is properly charged with the work of circulating *The Epworth Herald*, which is the official magazine-newspaper of the movement, and whose wide circulation is one of the essential elements in the enlarging of the Epworth League idea.

Then the Fourth Department may be a means of interesting and winning new people. We have not done enough when we have encouraged and nurtured the social and intellectual elements in the lives of our own young people. The work of this department may accomplish a notable spiritual service by attracting the unsaved young people of the community to associations in which it will be possible to lead them to Christ.

And, before we can do great things, even for the young people already associated with the League and the Church, we must provide social and intellectual opportunities that will satisfy them, and keep them from venturesome excursions into doubtful territory in search of the life which they crave and which is their right.

The Fourth Department can do all this. It can provide an entirely normal and delightful social atmosphere, and minister to all the mental longings and aspirations of young life. It can recommend the Christian life as a life of joy and gladness; a life of intellectual as well as spiritual growth; a life in which every right desire and worthy ambition is satisfied and encouraged. Thus

our own young people will be held for Christ and the Church, and those that have thus far been on the outside may discover the beauty and winsomeness of the life that is in Christ.

LITERARY WORK.

If the Chapter has a regular monthly meeting and provision is made for literary features in connection with it, the preparation of each month's program is a matter of much importance. There is more difficulty in beginning to make a program than in finishing it. No such thing as slipshod work can prosper. Numbers put on the program as stop-gaps or time-killers will kill interest and stop attendance.

As nearly as possible this department should utilize the talent of every member. Few people can do everything, but everybody can do something. Some are more capable than others, but the others need all the more encouragement. The department is not an entertainment bureau alone. It is a training-school.

There is scarcely a Chapter in the entire League without a large amount of undeveloped musical ability. It is better to develop this one talent than to go outside for better music.

Build programs on themes of living interest. An Epworth League literary meeting is no place for dreary essays or technical discussions. The more nearly you can come to the daily life and thought of your members the more surely their interest in the work will be maintained.

Reading Circles.—In many Chapters it will be possible to arrange little groups of members, each one of which will take up a definite sort of work. For example, ten members may form a reading circle. Another ten

may constitute a "book-a-month" club, and still other groups may arrange for co-operative study of some object in which they take special interest. The work of these groups will often provide material for the public programs of the Chapter.

An effective plan for enlarging the number of available books at the disposal of the Chapter members is suggested by the work of a Methodist preacher who died a year or two ago. He made a catalogue of his private library and extended the use of the library to all the members of his Church, guiding them in their choice of books, recommending the best new books, and in every way encouraging them to more and better reading. Why could not the Chapter members "pool" their own private libraries, and prepare a catalogue of the general library thus made available? Each member no doubt will have many books which others would be glad to read. By the pooling arrangement all who go into it will be at once borrowers and lenders, and by the use of a simple system of records it will be easy to keep track of the books. Ordinarily, the loan of a book is not recorded, and few people would care to make a record of the fact that they had loaned a book to a friend, especially if the friend knew it. But, by the joint arrangement, everybody will recognize that a record is necessary, and fewer books will be forgotten or their return overlooked than by the haphazard method.

Post the catalogue of the co-operative library in the League room, with the owner's name following each book title. Exchanges may be made by mutual arrangement between owner and borrower. Each member of the "pool" should be given a card on which to record the circulation of his part of the library. A simple form is given on the next page:

A Home Assembly.—The summer assembly idea is probably permanently fixed in the minds of the American people. To read the list of such assemblies one would suppose that everybody in the whole country attended one or more of these gatherings every summer. But, as a matter of fact, the great majority of people do not yet go to the Chautauquas. For the benefit of the stay-at-homes, an assembly in the home Church may well provide a very profitable form of summer activity in the

<i>Name, Arthur Enright.</i>		<i>Chapter, Maplewood, Ill.</i>		47.
BOOKS BORROWED	DATE	BORROWER	RETURNED	
Alton Locke, ...	1/5/05	Joe Greenman, . . .	1/15/05	
China's Book of Martyrs,	1/11/05	Rev. T. J. Riley, . .	2/5/05	
Life of Tennyson, ...	1/17/05	Mrs. W. H. Squire,	2/1/05	
Progress and Poverty, . .	2/6/05	Walter Wilson, . . .		
The Light of Asia, . . .	2/27/05	Ella Claypool, . . .	3/6/05	

Fourth Department. Arrange for a ten days' session, modeled on the regular Chautauqua plan, except that in most cases day sessions will need to be omitted. It is a popular delusion that people will not go into public gatherings during the hot months. It is perfectly true that they will not go into a stuffy, badly-lighted, poorly ventilated Church. But the Church need not be stuffy, nor badly lighted, nor poorly ventilated, and when care is exercised in this regard, a Church is as cool as any other sort of room. Of course, if an open-air spot is available and free from disturbance, that will be even better. The serious difficulty in arranging this home assembly, of course, is the list of speakers. As befits the season of the year, the program should be largely

light and entertaining, rather than solid and instructive. Neighboring pastors and other capable individuals will usually be glad to give one or two days' service in such a cause. The expenses need not be large, and in the general suspension of Church and social activities during the summer months, a home assembly is likely to attract much more attention than it would at any other season of the year.

A Christian Culture Club.—This is the name of an organization that was formed a year or two ago in Waterbury, Conn. The object of the club is to emphasize the need of a broad culture and to do a little something toward supplying that need by arranging programs every two weeks. Here are some in brief outline:

1. Book night: Each in turn told of books recently read, and the same were discussed.
2. A debate on socialism.
3. An evening with hymns and hymn writers.
4. Address: "The producer and the consumer," describing the work of the Consumers' League, followed by discussion.
5. Bible night: "A temple of truth."
6. Denominational night: The distinctive features of each denomination, presented by a representative, even the Catholic Church being ably defended by an intelligent high-school teacher of that faith. No debate, but a successive presentation of salient points.
7. Art night: A round of visits to local artists with whom arrangements had been made.
8. Methodist night: An address by the pastor on "Our Methodist Discipline."
9. Music night: Biographical sketches of composers, illustrated by selections.
10. Literature night: Character sketches from standard writers.
11. Travel night: Venice, described by one who had been there, with photographs on exhibition.
12. Health night: An address on "Tuberculosis," by a local physician.
13. A debate on pro-

hibition. 14. Nature night: Special topic, "Bees," with some live specimens on exhibition. 15. Vacation experiences. 16. An evening in sympathy with the persecuted in Europe, noticing Macedonia, Kishenev, and Ireland. 17. A local night, with two round table talks on "Waterbury's progress" and "Waterbury's needs."

This work has been in charge of the Committee of Literary Work of the Epworth League, the brief constitution of the club requiring that the Fourth Vice-President be chairman of the club. The membership of the club is free and easy, and includes all who attend, whether League members or not. There is a program committee of five. The attendance varies from ten to fifty, and seventy or eighty different persons have attended from time to time. In a busy city, where it is hard to sustain interest in a consecutive course of study, some such plan as this would doubtless prove as successful as it has been in our city.

Lecture Courses.—Many Chapters make an annual lecture course a very successful feature of their work. When properly managed, nothing is more delightful. And nothing adds more to the reputation of the Chapter for ability to manage things and for discernment of the needs of the community than a good lecture course.

Four things are all-important: Really good speakers, a comfortable auditorium, low prices, and vigorous advertising.

The success of the course depends more upon the selection of the lecturers than upon any other one thing. And the selection of lecturers largely resolves itself into the question of what not to get.

As a rule, avoid sermon-lectures. The lecture will not be spoiled, but helped, by having a definite moral purpose, although an occasional lecture which is nothing

more than an hour's innocent enjoyment is greatly appreciated. But the lecture platform is not the place for preaching, and the man who merely takes a sermon and detaches it from its text will not be invited to lecture at the same place a second time.

Beware of lecturers who are persistent blowers of their own trumpets. The lecturer who is a good advertiser is very likely to be an indifferent speaker.

Do not overlook near-by talent. There are people in every neighborhood who would be welcomed and highly esteemed if they were strangers. But of course it will not do to sacrifice attractiveness and effectiveness merely for the sake of complimenting some local aspirant.

Avoid the man who bases his claim to an audience upon the solitary fact that he has traveled in far lands. Many travelers would have conferred a distinct favor upon their own community if they had indefinitely prolonged their travels. The globe-trotting bore who can not utter a sentence without prefacing it with "When I was in Rome," or "The last time I saw Mr. Chamberlain," or "Did I ever tell you of my experience in Singapore?" is an unmitigated nuisance. Do not encourage him by asking him to lecture. He will lecture sufficiently on all occasions without being given a special evening.

Steer clear of clowns and buffoons. Pleasantry is desirable, and a good joke is as healthy as well as a delightful rarity, but we may wisely leave the grotesque and the farcical to those who have far more experience with that sort of thing than any Epworthian should desire for himself.

Aim at a course that shall be varied and that shall provide for every taste. If you are to have five entertainments, which is about the average, the course may

be divided as follows: Three lectures, one special program by home talent, if possible, and one concert by the choir, or by a group of students from some near-by college, or by local talent.

The matter of the auditorium merits consideration. Most of the entertainments will be given during the colder season, and it is important that the public shall be satisfied at the outset that the auditorium will be comfortable in cold weather. A cold room on the night of the first lecture will kill the course, and it ought to. People may be willing to attend a church which is not properly warmed, because they feel impressed by a sense of duty. But it is nobody's duty to patronize a lecture course unless he enjoys it. Therefore, look well to the heating and ventilating.

In a course of five numbers every effort should be made to keep the price under one dollar for the course. In some places, owing to the cost of talent, it may be necessary to charge a dollar for the course, but many successful courses have been arranged, and all expenses paid, with fifty cents as the price of the course tickets and twenty cents for single admission. In case two of the evenings are provided for by home talent or by amateurs from some college near at hand, the expenses for these evenings will not be very high. Two or three hundred tickets will provide funds sufficient to pay all incidental expenses, and leave a good fee for each of the lecturers. Do not try to make money. A lecture course which is an enterprise for financial profit is too serious an undertaking to be completely successful. It will be sufficient if the committee "comes out even." If the expenses of the course can be paid without drawing on the League treasury, the lecture committee will deserve the thanks of the Chapter and the community.

If there should be a small balance, that will be a cause for additional congratulations. But there should be no struggling after large profits. That spoils the purpose of the course.

Bend all energies toward selling as many season tickets as possible. This will not only provide for the finances, but it also makes provision for a respectable audience at each entertainment. To this end advertising should begin early. It should be liberal, persistent, and persuasive. Enlist the entire department for the time being. Put tickets into the hands of everybody who will take them, except children. Do not depend much upon the help of children in selling lecture tickets. They are likely to go to the wrong people and to make the appeal for patronage on mistaken grounds. Let the ticket-sellers be persons who understand the plan and scope of the course, and who are willing to explain it and to recommend it to their friends.

Such a course will do two things. It will provide a series of evenings when the Epworth League can get together in an entirely delightful way, and it will attract notice to the work in such a manner that the subsequent activities of the Chapter will appeal to more people and receive a more satisfactory hearing throughout the community than was the case before.

The Official Paper.—*Epworth Herald* programs have been used from the beginning. It is to be hoped they may be available and popular indefinitely. The supply of material will not run short, and, in the natural course of things, the quality should improve with every year. Decorate the room with notable cover-pages, and other striking illustrations taken from recent issues of the paper. The smaller pictures may be mounted on mats, and grouped appropriately according to subjects. The

program will be made up of selections from the paper. All departments, of course, should be represented in this program. That is to say, it should have a story, an article of more or less solid wisdom, a bit of the literature of the spiritual life, a poem, a few jokes, an editorial or two, a few personals, some choice bits of Epworth League news, and one or two interesting paragraphs from recent devotional-meeting studies. Call each participant an editor. Then the program will be provided by the editor-in-chief, the story editor, the news editor, the funny man, the religious editor, and so on. It is understood, of course, that no program of this kind would be complete or satisfactory without the circulation of subscription blanks and the urging of the time-honored injunction, "Now is the time to subscribe." If your *Epworth Herald* list is woefully short, this is an admirable plan for lengthening it.

An Epworth League Paper.—The program referred to in the preceding paragraph may be very successfully modified by providing a program in which the essential idea shall be the same, but in which all the contributions shall be original. The story and other general features do not need any elaborate description. In the editorials treat of subjects of current local interest. Let the news be local and general Epworth League news, with the local news items in the majority. The jokes should be given a local flavor, as far as possible, and if some of them are literal renditions of local happenings so much the better, always providing that the point of the joke has no sting. The different departments may use this paper as a vehicle of their reports, making them brief and pointed. A column of personals should have an appropriate place, and the reading of this part of the paper will be followed with more interest than

any other. An ingenious editor can round out such a paper with a few advertisements, "bogus" of course, in which he will have ample opportunity to display his imitative and inventive talents. The preparation of such a paper requires bright and alert editors, but when good judgment has been exercised in the preparation and writing of the material, a program like this is listened to with the intensest and most eager interest. In the hands of competent Epworthians an Epworth League paper may be relied upon always to furnish a wonderfully popular program.

A Reading College.—The Chautauqua system and other like plans of consecutive reading have made us familiar with the advantages of this method of study. But many people hesitate to commit themselves to a long course, or to a course involving a large number of books. And yet these same people would be glad of some concerted plan of systematic reading. Why not use their interest as a feeder for Epworth League activities, and at the same time help the individuals themselves? There are many ways of doing this. A simple one is as follows:

Make a list of available books worth reading. Either through a library census of the Chapter, or by a request from the pastor or some one else, endeavor to discover in the possession of members or friends, books which will be gladly loaned to the "college." Require each member to read at least four of these books during the year. This is the smallest number which should be set as a standard, while the more ambitious members may read as many more as they choose. This plan does not require that the college shall hold regular meetings. It is merely a method of providing every member with reading that is worth while.

Include every member of the Chapter in this arrangement. Make it so flexible that every member can be suited. If there are no books on your list to satisfy some particularly exacting member, find out what he wants and get the books in some other way. Do not give up the plan until every member of the Chapter has been enrolled as a member of the college. In order to keep up the interest, take five or ten minutes at the monthly business meeting to ask the question: "What are you reading?" Vary it sometimes by asking, "What have you read this month that has particularly impressed you?" Call the time given to this exercise at the business meeting, "Reading College Moments," or some other appropriate name. Toward the close of the season have a commencement of your reading college as one of your Chapter socials. Some of the features of a regular college commencement can be copied in these exercises. Have a salutatorian, a valedictorian, and two or three brief orations. The speakers, of course, will use their winter's reading as a basis of their addresses. If a certificate of a year's work in the college is thought desirable, it can be arranged easily, and copies of the document given out after the fashion of diplomas at the close of the commencement exercises.

Evenings With Experts.—A feature of the Epworth League programs which has always been popular, and which has lost none of its original attractiveness, is a series of practical talks by men who know, and by women too. Invite the business men to talk on business, the physician on the care of the health and other subjects belonging to his profession. Ask the lawyer to tell how litigation may be avoided, or to give a talk on the simpler and more elementary features of legal business. Let him explain those legal terms which are

in common use, but whose meaning is more or less hazy to the average non-legal mind. Call in the teachers. Let them speak on the work of the school from the teacher's point of view. The teacher is often heard by his or her pupils, but the teachers rarely have opportunities of speaking to older audiences on the work of the school from the teacher's standpoint.

A series of interdenominational evenings can be made seasons of delightful fellowship. One year arrange a series in which representatives of the various denominations shall explain and illustrate the peculiarities of doctrine and policy which distinguish their respective Churches. The next year have a similar series, but instead of asking each speaker to discuss his own Church ask him to discuss some other. For instance, ask a Presbyterian to speak on the subject, "What I like about Methodists." The next evening of the series a Methodist can be asked to reciprocate, and so on through the list of available speakers in the community. It is better to emphasize the likable things in other denominations than to exhibit in life-size fashion the things that are not so attractive. It will be found when three or four representatives of as many denominations have told what they like about each other, that after all there are more points of resemblance than of difference among the great Christian denominations.

The Book Club.—The book club is admirably adapted to Epworth League work. It does not require any specified number of members. A little group of people who desire to read certain books, but do not care to purchase them, can agree among themselves that each one will buy one book on the list. Then each member of the club has the privilege, after having read his own book, of reading in turn the books of the other members.

This same plan can be adopted in the case of magazines, so that each member may have the opportunity of reading a half-dozen magazines while spending money for a single one. One essential requirement of all such work is that each member shall be loyal to the plan of the club, respecting the rights of the other members, observing time limits carefully, and practicing the Golden Rule in every detail of the club's work. If a slip of paper is pasted on the inside of the front cover of the book or magazine, a record of readers can be made without trouble. Put on this slip the names of all members of the club. Each member will check his own name when reading the book, and will then pass the volume on to the next one in order. The last reader on the list will check his name after reading and will return the book or magazine to its original purchaser.

Informal Reading Circles.—In every Chapter there are groups of people who are interested in the same general subjects. The reading done by these groups can be made to link them and their work to the Chapter. Whatever the general subject of their reading, they will have some flexible system about it, and members of the group only may be designated as readers, and recorded. If persons who are not members of the Chapter are interested in these voluntary reading circles, use this seemingly slight link that binds them to those who are members as a means of winning them to the Chapter itself. Unless there are insuperable difficulties growing out of other religious affiliations, seek to enroll all the members of these voluntary reading circles in the Epworth League Chapter. You have already found one point of common interest, and others will thereafter suggest themselves almost unawares.

An Envelope Library.—The Fourth Department can

co-operate with the Third in a number of ways. One very helpful plan is the making of an envelope library for the use of the visiting committee of the Third Department. In making this library, old magazines and other periodicals are taken apart. A single article or story is taken, the leaves stitched together and slipped into an envelope, with the title and author written on the back of the envelope. A large collection of these envelopes can be made at very small cost of time and trouble. The particular value of this library is that invalids and convalescents find the handling of large magazines and books a severe drain on their small stock of strength, but a stitched pamphlet presents no difficulty whatever, and can be read sitting up in bed or in any other position which doctors and nurses may approve. These libraries will provide a most admirable stock of material for the visiting committee on its rounds, and will add to the welcome with which the committee is received in the sick-room and the hospital ward.

Reading Rooms.—There are many Chapters so located that a room which will combine the uses of parlor, library, reading and writing room, would be of the greatest possible usefulness. When such a room is set apart, a committee of the Fourth Department should be put in charge of it. It can be provided with magazines and newspapers at very small cost. Members of the Chapter or of the Church will gladly give the current magazines, if the reading-room committee will wait a week or so after the magazines are issued before calling for them. A table equipped with writing materials, a couch, and an easy-chair or two, would give the room a homelike and restful look. In these days when reproductions of great pictures are both cheap and good, the walls need not be bare.

When a room is furnished and equipped, throw it open to the young men of the town. Advertise it. Make it a popular rallying place. Do not devise too many rules, the only important one being that each one using the room must respect the rights of all the others. A member of the committee should be assigned to have charge of the room each evening, different ones taking this responsibility, turn and turn about. Properly managed, this Epworth League reading-room will prove in many places one of the most attractive features of the literary committee's work.

A Simple and Effective Literary Club.—The Chapter at Hoopeston, Ill., has a literary club, which meets once a month. The roll-call at each meeting is answered by "Current events," but the rest of the program varies with the months.

December's program discussed "Well-known persons;" those selected being Andrew Carnegie, Helen Gould, Count Tolstoi, and Booker T. Washington.

The January club held a symposium on "Technical education vs. general education."

The February subject was "Some of the world's rulers," including the czar of Russia, the emperor of Germany, the sultan of Turkey, and the king of Spain.

The March meeting listened to a review of Whittier's "Snow Bound," followed by general discussion.

A debate was held in April, on the question, "Resolved, That strikes are a benefit to the laboring class."

The magazines were reviewed in May, different members discussing verse and the events of the month, and one member reading a short story.

At the June meeting a member reviewed Hawthorne's "The Great Stone Face," after which the club discussed the subject informally.

A District Reading Circle.—Miss Elsie Riley suggests this:

Make a list of one hundred and fifty or two hundred books suitable for the average Epworthian to read. This list includes religious books, temperance books, biography, history, poetry, fiction, missionary, and juvenile. Call the list "Our reading circle books." Organize a district reading circle, to consist of all who will take the pledges, which are here given:

Pledge 1.—"I promise to read at least six from the following list of books during the year, two of them to be on religious subjects."

Pledge 2.—"I promise to read a portion of the Scriptures daily."

Send lists of these books to each Fourth Vice-President in the district, and have them secure signers in their Chapters and report to the District Fourth Vice-President.

A Biblical Hall of Fame.—Shepherd Chapter, of Fairfield, Ill., held a very interesting and profitable literary meeting at which it created a Hall of Fame composed of ten of the greatest men of the Bible.

Announcements were made two weeks in advance, in order that each member might prepare a list of those he deemed the ten greatest characters, in order of their importance.

At the meeting nominations were made for first place, and from these nominations by vote the Chapter decided the name that should be placed first upon the list. This plan was continued until the list was complete.

So much interest and enthusiasm was manifested that two weeks later a similar selection of the ten greatest women was made, and later the ten most popular books of the Bible were selected.

Two Sensible Literary Hints.—Miss S. A. Wilson, out of a successful experience, gives this advice:

“It is well to take a topic for a literary meeting that is available—something the literature for which exists in cheap editions, or can be found in the public library. Our League spent two very delightful months upon the unabridged dictionary. ‘Word stories from the dictionary’ is a charming topic that may give you a most interesting evening. And few persons realize the vast store and wide range of information to be found in the preface and appendix of an unabridged dictionary.

“Encourage the reading of books rather than magazines and papers. We must read a limited number of the latter to keep pace with the world, but there is little culture in them. There is an ephemeral air about periodical literature that induces superficial reading. We feel it hardly worth while to read with serious attention that which to-day is, and to-morrow is cast into the kindling basket or the garret. Read books, the world’s classics, which abide.

“You will find a ‘Book-a-Month Club’ an excellent device to encourage the reading of books. It is also well to have a continuous course of study. Let there be some connection between the last meeting and the next one. Where possible, it is well to have one subject for an entire season. There is great power, cumulative power, in continuous thought.”

A “Discipline” Evening.—Many Chapters will find a “Discipline” social a very profitably spent evening.

We know much too little of the constitution and institutions of our Methodism and of the ways in which its affairs are conducted.

Let the pastor, or some other person who is thor-

oughly familiar with the Discipline, arrange the program.

Questions may be numbered and read, audibly, giving a stated time for the answer to each question, to be written on paper. This will create discussion and spread intelligence concerning the things which every Methodist ought to know. Or, if it is a Chapter whose members are fairly well-informed, the spelling-school plan may be used.

Hints for Literary Evenings.—Among the legislators: a talk about the making of laws, by a city alderman, a State legislator, or a lawyer. Close with a question-box.

Notable things in the magazines: half-a-dozen careful summaries of striking and important articles from the current month's periodicals.

State nights: an evening with the history and literature of your State.

Why I love my country: a symposium on patriotism.

Short story contest: the reading of five or six original stories, written by members of the Chapter. The best story selected by ballot. Vary this by substituting verse instead of stories.

Debates: for these there is constantly provided an unlimited amount of new material.

Favorites of the old readers: an evening of readings from the old Sixth Readers hidden away in attics and secondhand shops.

Quotations: a medley of favorite sayings, giving in each case the author, place of occurrence, and a suggestion of the context.

Book reviews: brief descriptions and characteriza-

tions of the books newly published, possibly with the reading of extracts from the books considered.

"An Evening with the Bells" will prove a very enjoyable affair. The program explains itself. Essay on bells; piano duet, "Yuletide Bells;" reading, "The Bell of Atri;" chorus, "Jingle Bells;" reading, "Curfew shall not ring to-night;" solo, "Ring the bells of heaven;" reading, "The Inchcape Rock;" chorus, "Hear dem bells;" recitation, "Ring out, wild bells." A large bell of colored paper, over a wire netting, inside of which is a lighted candle, suspended from the ceiling, together with some evergreens and plants, will give the room an inviting appearance.

A Congress of Nations.—The speakers representing famous personages of various countries and making speeches in keeping with the character represented. National costumes may be used.

A Congress of Notables.—The same idea as the above, with the characters taken from the living notabilities of our own land.

Studies of Great Businesses.—Descriptions by people who know what they are talking about, of the inside workings of such enterprises as a department store, a newspaper, a bank, a railway, a steamship, a hotel, an oil refinery, a locomotive works, an electric power station, and scores of others. Utilize the industries near at hand, and enlist the help of experts.

Studies in Methodist Methods.—One or more evenings on our Church, what it does and how it does it.

The Red Cross in Peace and War.—A survey of its beautiful and blessed activities.

The Life History of Familiar Words.—A co-operative program in which several members will give the romance

and poetry which is in the story of many of our commonest words.

A Series of Evenings on "Choosing a Life Work"—Get the mechanic, the professional man, the farmer, the minister, the journalist, the drummer, to tell why they choose their work and to give stories which illustrate its peculiarities.

The children of Dickens: with readings from "Old Curiosity Shop," "Dombey and Son," "Nicholas Nickleby," "David Copperfield," "Hard Times," and others.

The women of Shakespeare; five or six papers, each discussing one of the poet's famous creations.

Tennyson's religious poems: readings, songs, "Crossing the Bar," and an appreciation of Tennyson as a religious teacher and leader.

The great hymns of the Reformation and the evangelical revival.

Hymns of the ancient Church: their story, their value, and their present power.

Imaginary journeys: to famous places and people, and to historic scenes.

An evening with the newspapers: how they are made, and why.

Shakespeare as a humorist: a study of the lighter side of the dramatist, illustrated by illustrative readings from the plays.

A League newspaper: with title, editor-in-chief, assistant editors, reporters, business manager, "ad" writers. The editor assigns the work to his staff, which includes the whole company, and everybody writes furiously in order to finish within the time of "going to press." The editor reads the paper, from the title clear through all the advertisements.

The Romance of Geography.—Give one night to

America, others to the rest of the world. Ask various members to tell some unfamiliar things in the story of Columbus, the Cabots, Ponce de Léon, Hudson, Captain Cook, Marcus Whitman, Lewis and Clark, Pere Marquette, La Salle, Coronado, Fremont, and other explorers. The field and its material are both inexhaustible.

THE READING CIRCLE.

The formal reading circle is a very important feature of the literary work in the Epworth League, and can not be neglected without serious loss. In many places it has been found to be a wonderful source of inspiration and profit.

Those who have taken it up are enthusiastic in its praise, and in most cases continue the work from year to year.

The Benefits of a reading course are manifold.

It provides for systematic reading which many people find difficult to arrange for without some stimulus of this kind.

It makes a selection of a few choice books that will abundantly repay careful study. It is not an easy thing, even for those who have a taste for reading, to choose books wisely, and consequently much time is often wasted in the perusal of worthless literature. An Epworth League course of reading obviates this difficulty.

It provides for our young people profitable employment during the winter evenings, and proposes to settle the vexed matter of questionable amusements by the law of substitution.

It increases the intelligence of its readers, giving them enlarged views of life and its duties. So far from decreasing religious zeal, it has been noted that the

members of the reading circle are amongst the most consecrated and useful members of the congregation.

General Suggestions.—Enlist the sympathy of your pastor, who will, in ninety-nine cases out of a hundred, be glad to help you.

Inaugurate the reading circle for the season by arranging an attractive literary evening. Have short, pointed talks or papers on "The influence of books," "The right use of books," "The misuse of books," "The mastery of books," "The danger in books," or other like subjects. Intersperse your program with music and prayer, and end it with short, ringing talks on the books of the course. Then let the Fourth Vice-President explain the reading course—its purpose, its plan, and take the names of any who will join it.

Give full explanation about the course to the whole Chapter, but do not expect all to join the reading circle. Give all a chance to take it up, but be satisfied with a dozen, or even a half-dozen members, if more can not be induced to join it. A large membership is not only difficult to manage, but it is the next thing to impossible to interest a large number of young folk in the same books; and a few careless and indifferent members can do much toward destroying the pleasure of a whole circle.

As far as possible, induce each member of the circle to purchase a set of the books selected, as they are to be read at home and discussed in the meetings. Good work can not be done when one set of books is made to serve half a dozen persons. Let the ambition of every Epworthian be to have a small library of his own. If it is deemed impracticable for each member to buy a set, the next best thing is for two or four persons to form a club and obtain the books in partnership.

If the circle does not number more than twelve or fifteen, it is better to hold the meetings in the homes of the members, and let them be as informal as possible. It is not necessary to provide refreshments, but if it is done let them be of the simplest character, so that none will feel the meeting to be a burden. Let it be understood that the meetings are not merely for entertainment, but for profit.

It is not necessary that the Fourth Vice-President be in charge of the reading circle, unless specially qualified. Get the best person available to take hold of it, so long as he is a consistent Christian.

At the commencement it is a good thing to pledge the members to complete the course, and to attend the meetings whenever practicable.

In reading the books at home, use memorandum books and pencils freely. Mark passages that are particularly striking and beautiful. Opposite any passage that you do not fully understand put an interrogation point. This marks it as something about which you should ask a question at the next meeting of the circle. But never pencil-mark a book that you do not own.

Some circles meet weekly, others fortnightly, and a few monthly. This must be decided by circumstances, and time and place of meeting arranged to suit the convenience of the majority. Many have declined to buy books because of their inability to attend the circle meetings. It should be remembered that the course can be pursued at home with much profit and pleasure.

The Circle Meetings.—At the first meeting of the circle officers should be elected. These usually are president and secretary.

In some circles two committees are appointed—literary and entertainment—the former to select essayists

and arrange for the allotted reading, the latter to furnish musical numbers.

Each meeting should be opened by brief devotional exercises.

It is better to have a time limit, and adhere strictly to it under ordinary circumstances. To exceed an hour and a half is a mistake. It is better to have the members go away wishing that the program had been longer than wishing it had been shorter.

Let the meeting be conducted sometimes by the president of the circle, sometimes by the pastor, and occasionally by members of the circle.

The leader should not permit wandering from the subject, and no general conversation should be allowed, except during a few minutes intermission.

It is a good plan to have the roll called at the commencement of the meeting, and have the members respond with a quotation upon some subject previously announced, or from the book under consideration.

In some circles short essays, of say ten minutes each, are read by members, followed by general discussion and criticism. This method has the merit of always providing a program.

The question and answer method usually works very well. Let the leader question the circle on the reading for the week, just as the teacher would question a class in school, and then allow the members the privilege of questioning the leader.

Occasionally let each member write a question on a piece of paper. Shake these questions together in a hat, and have each one draw a question, to be answered by the drawer.

Let the leader frequently ask the members to mention the most striking passages in the chapters that have

been selected for the week's study. He should ask them to tell why they consider these portions of the book worthy of special note.

Before commencing the consideration of new chapters, it is well to spend a moment or two in reviewing the pages that have been previously considered.

It provides a pleasing variety for the circle occasionally to be divided into two sections, the members of which will take different sides in the discussion of the subject in hand.

There should be perfect freedom in all the conversations and discussions. Members should never be ashamed to say that they do not know. The best way is to admit ignorance and seek the light. If any criticism be indulged in, let it be friendly, and have for its object mutual improvement.

It enlivens the meetings to have, once in a while, some musical selections. The recitation of a choice poem occasionally will be appreciated.

In preparing for the circle meeting, in addition to the careful study of the prescribed books, as much information as possible should be obtained from other sources. The public and other libraries should be ransacked, and help obtained from every quarter.

A couple of times during the winter the circle should take charge of the literary meeting of the League, and give all the members the benefit of what they have been reading. Upon such occasions let the speeches and essays be well prepared, interesting, and brief. These can be chosen from papers that have been read before the circle.

The books will suggest many questions for consideration that naturally grow out of the reading. It is not absolutely necessary to adhere closely to the subject-

matter of the text-books, although this should be mastered.

Selecting a Course.—Since there is no regular Epworth League course of reading, the circle must select its own. That involves much care and thought. Ready-made courses like the Chautauqua Course, the Bay View Course, and others, are admirable. Perhaps the circle may desire to construct its own course. Tastes and capacities differ so widely that only one piece of definite advice can be given, but it should be heeded carefully, or the course will fall to pieces of its own weight: *Make the course as simple as you can. Do not try to describe the circle of human knowledge in a single season.*

THE SOCIAL WORK.

The social work of the Fourth Department is intended to be a feeder for all the other departments, but it ought not to be expected necessary to feed the members.

If the social work is carefully, enthusiastically, and judiciously done, every department will feel the stimulus and help it will bring.

The social work of the Chapter is by all means *not* to be considered a source of financial profit. It is not the Chapter's bargain counter. It has no function as a money-maker. There may be some profit in some of the enterprises which it undertakes, but the purpose to make a profit should never be foremost. The money-raising work of the Epworth League should be done, as largely as possible, through the Treasurer's Department, and the ideal should be held up before the members continually that direct giving is the only giving, and that the Epworth League can not eat its way into financial

prosperity without serious detriment to its social and spiritual life.

In an Epworth League social the social feature should be at least as real as any other. A free-of-cost social is the ideal. It is much more likely to be popular, and in keeping with the true purpose of socials, than one to which an admission fee is charged. Any event which has its origin in a purely financial consideration is not a social. The money element may have a place on some occasion of Christian fellowship, but its place will be secondary always.

Any social, so called, but sadly miscalled, which has for its first and important end the raising of the pastor's salary, should not be tolerated in any self-respecting Chapter which is willing to have any preacher at all. Such a social degrades the Church, humiliates the preacher, and is usually a financial failure, as it ought to be. When it is a financial success its effect is even worse. The Church which is too poor to pay a preacher is too poor to carry to a successful issue a social for the benefit of the salary fund.

The adoption of the New Testament method of Church and Epworth League support would abolish the whole tribe of melancholy functions whose only social feature is their name, and would make possible real socials—socials to save, without money and without price.

SOCIALS AND SOCIABILITY.

What are the marks of a good social? Negatively, at a good social there may be noted the absence of certain things which would make it a bad social. There is no stiffness, no coldness, no formality, no groups, no cliques, no reserve, no neglected folk, no talking of shop, no exalting of self. Speaking positively, a good social

will have a large freedom of movement. Strangers will be generously introduced. The fine art of conversation will be cultivated. The timid and backward among the company will receive special attention. The little talks will be upon themes of mutual interest. Above all, a good social is a social which has a great purpose, which is inspired by the greatest of all purposes—the purpose to recognize that the social life is a Christian privilege. Emphasis should be placed upon our oneness in Christ Jesus. We are brethren.

The social work of the Epworth League must, above all, be clean. Do not tolerate for a moment any attempt to keep the letter of the Church law on the subject of amusements while violating its spirit. Epworthians can not compete with the theater on the theater's level. If the League's amusement features can not be kept free from suggestions of the play-house, they should be abandoned altogether. Self-respect and loyalty to the ideal of the League demand that we shall not surrender to these tendencies. They are the very tendencies which the League's social work is seeking to overcome.

SOCIALS WHICH HAVE BEEN SUCCESSFUL.

Calendar Exhibition.—This is a good plan to use early in the year. Portions of the room are assigned respectively to the young men, the young women, the recent Junior graduates, and others, in which to display collections of calendars. Blue ribbons are awarded to each of the several classes. The result in one place where this social was given was amazing; the large vestry and small vestry and two class-rooms were literally papered with calendars. There was one from nearly every State in the Union, and many from foreign countries. An immense calendar was built on the platform, the

illustrations of which were a series of tableaux for the holidays, which, with music by the orchestra, constituted the entertainment.

Silhouette Social.—For this, large sheets of white wrapping-paper are pinned to the wall, the subject being placed so as to bring the shadow of the profile on the paper. The profile is outlined and then cut out. Upon the back of the paper remaining is written the name of the person represented, and then the paper is fastened upon a black curtain, which, showing through the head-shaped opening, gives it the appearance of a silhouette. The company tries to guess the names of the originals. In one Chapter this social caused considerable merriment, especially when one or two of the young men, unobserved, as they supposed, were seen slyly to pick out the silhouette of the young lady each admired the most and carry it away with them.

An Army Campfire.—This picturesque social was held in the vestry of the Church, which was cleared for the occasion, and used for the encampment ground. The surrounding towns were scoured for discarded Christmas-trees. These were set up over the "field." The more trees the better, but care should be taken not to obstruct the view too much. About fifty trees were used. Here and there among the pines a tent was pitched with a sign over it, reading "Sandwiches, or "Doughnuts," or "Coffee." These made very good army rations. There were two huge campfires, of four-foot sticks and red-and-white electric lights. Members of the local Post of the Grand Army of the Republic were invited guests, and they attended in a body. They were escorted to their seats by the color-bearers and entire force in uniform. Meanwhile, a soloist sang "The Star-Spangled Banner," and during the singing of the last verse a large

American flag was unfurled over the platform. A member of the cavalry gave several bugle calls, and was followed by an excellent speaker on "Army life during the Civil War." The tents were furnished as nearly as possible as in the days of the Civil War. People entered the "field" through a large wall-tent.

Fagot Party.—This social was held at a home where there were plenty of room and a good fireplace. Notice was previously given that each person must bring a fagot, and "fagots" were brought—all the way from a toothpick to a handle of a discarded snow-shovel. Kindlings, with generous logs on top, had been placed on the hearth all ready for lighting after a short musical program. The fire was lighted and, as this furnished ample illumination, the gas was turned out. A young man stepped forward and, dropping his fagot into the fire, told one of his vacation experiences, the story lasting until the stick was completely burned up. Care should be taken in advance to select a few bright speakers just to "break the ice," and then others will volunteer. Vacation pictures were on exhibition. Ice cream and cake proved welcome refreshments after the warmth of the open fireplace.

A Paper Party is a form of entertainment which may be carried out in ways adapted to many varying conditions of style, time, or place. It may be a paper-wedding, an indoor tea-party, a garden-party, or a genuine picnic in the woods. It may be in the daytime or the evening, for young people or for old; but whatever style it takes, where or when it is held, it is sure to be enjoyable, because, in keeping with its general character, it must be informal. Young people might have lawn-parties, picnics, or outings of some kind oftener than they do were it not for the work entailed in carrying dishes, laundering linen, and like things.

At the present time paper napkins, doilies, center-pieces, plates of various sizes, fancy cases for ices, salads and souffles, frills for croquettes, cups for salted nuts, and, in fact, nearly everything needed for decorating the table, or serving the food, may be bought. A case containing two hundred assorted pieces will cost but a dollar, while selected goods may be had at a trifle more.

If lights are required, Japanese lanterns are the correct thing, and if the party is in the open air the hostess should keep sticks of Chinese incense burning to drive away the insects.

Small plates, or fancy dishes, may have the names of hostess and guests, with date and place written on them, to be given as souvenirs; or, if tables are to be set, they may be prepared as name-cards or menus. It is useless to suggest gifts, for an almost endless list of dainty and inexpensive ones, that may be made of paper, will instantly suggest itself.

The paper-party idea so completely adapts itself to individual requirements that each Chapter will evolve a distinctly different style of entertainment, the character of which will be designated in the wording of the invitations, which may be verbal, written, or printed, but must conform in style to the general character of the entertainment.

Some Famous Sobriquets.—Much amusement may be derived from the use of numbered slips, distributed, with pencils, and followed by a card basket said to contain visiting-cards of many noted people who wish to be remembered by the people present. These visiting-cards are stuck all around the room, and the guests are invited to hunt up and write opposite the number on their slips the real names of famous persons represented. The cards might contain the following:

1. The Crand Old Man. 2. Elia. 3. Bard of Ayr-

shire. 4. The Iron Duke. 5. Light Horse Harry. 6. The Liberator. 7. The Little Corporal. 8. The Little Giant. 9. Mad Anthony. 10. Bullion. 11. The Old Man Eloquent. 12. The Plumed-Knight. 13. Black Jack. 14. Cousin Bridget. 15. Fighting Phil. 16. The Inspired Tinker. 17. Unconditional Surrender. 18. The Good Gray Poet. 19. The Swamp Fox. 20. The Bard of Avon. 21. Old Rough and Ready. 22. The Bard of Rydal Mount. 23. Sage of Monticello. 24. Mill Boy of the Slashes (also known as The Great Pacificator). 25. Old Public Functionary. 26. Old Noll. 27. The Pathfinder. 28. The Devil's Missionary. 29. The Rock of Chickamauga. 30. The Philosopher of Sans Souci.

At the end of twenty minutes the Fourth Vice-President will read a correct list of the names. It will be found that perhaps one only has correctly guessed the whole number. Many will miss at least half the list. The names are as follows:

1. Gladstone. 2. Charles Lamb. 3. Burns. 4. Duke of Wellington. 5. Henry Lee. 6. Bolivar. 7. Napoleon. 8. Stephen A. Douglas. 9. Anthony Wayne. 10. Thomas H. Benton. 11. J. Q. Adams. 12. J. G. Blaine. 13. General Logan. 14. Mary Lamb. 15. Phil Kearney. 16. John Bunyan. 17. General Grant. 18. Walt Whitman. 19. General Marion. 20. Shakespeare. 21. Zachary Taylor. 22. Wordsworth. 23. Jefferson. 24. Henry Clay. 25. James Buchanan. 26. Oliver Cromwell. 27. John C. Fremont. 28. Voltaire. 29. General Thomas. 30. Frederick the Great.

Unfinished Titles.—At an informal evening party a very pleasant variation from the old game of "Book-titles" was introduced. Each guest received a type-written paper, headed "The Modern Literary Romance," containing a string of incomplete rhymes, with the instruc-

tion that every blank was to be filled by the title of some book not more than six years old. The space of twenty minutes was allowed for the contest, at the end of which the person having completed correctly the greatest number of lines received a book prize.

The unfinished couplets were as follows:

1. "The girl and heroine, my friends,
Was known as—
2. "She lived when Indians were in power,
And not—
3. "And in those past times, quaint and olden,
She fell in love with—
4. "Alas! How fickle women are!
She soon began to love—
5. "And when at length he grew quite bold,
Said she was his—
6. "She told him as his aims were a trifle too high,
And left him to counsel with—
7. "Now, after she turned her lover down,
— —
8. "Then, after ten days' sojourn there,
Bestowed her sweet self on—
9. "The task he undertook, you'll guess,
Was—
10. "Then, when her friends began to marvel,
A rival came, named—
11. "These rivals met one summer day,
Neither would give—
12. "They slew each other, alas! and then
And then she married a man called—
13. "The merry bells rang in each steeple,
And loudly cheered—
14. "They two rode off on a double bike,
And lived at—

15. "After they reached their house of stone,
They had to live—

16. "And now, lest you be moved to tears,
You ought to read—

The book titles, correspondingly numbered are:

1. "Alice of Old Vincennes." 2. "When Knighthood
Was in Flower." 3. "Eben Holden." 4. "Lazarre."
5. "To Have and To Hold." 6. "D'ri and I." 7. "My
Lady Peggy Goes to Town." 8. "Monsieur Beaucaire."
9. "The Making of a Marchioness." 10. "Richard Car-
vel." 11. "The Right of Way." 12. "Bachelor Ben."
13. "The Voice of the People." 14. "Stringtown on the
Pike." 15. "By Bread Alone." 16. "The Cavaliers."

One with a knack at rhyming could increase the list indefinitely, adding newer books than those listed here.

An "Old-Fashioned School."—One Social Department gave "An Old-Fashioned School," which proved to be quite a success. Invitations were sent to each member. They read thus:

School opens at the home of

Thursday, February 14th, at 8 p. m.

DO N'T PLAY "HOOKEY."

Please dress as an old-fashioned school boy (or girl).

Bring your tablet, pencil, and lunch.

On the evening named, the crowd began coming early, and as each one came the interest grew stronger, as the different costumes were seen and commented upon. When the teacher succeeded in getting the pupils quiet, he began the daily recitations. For the geography lesson jumbled letters were given, out of which the names of large cities were to be made; as, mbaotlric—Baltimore,

for instance. For arithmetic, numbers were given and the pupils were required to write them on their tablets and something each number suggested to them; as, 60, "sixty minutes in an hour."

For spelling, the pupils stood in a row. The first one spelled a geographical name beginning with A, and the next person spelled a name with the letter with which the one just spelled ended: For example, Arizona, Arctic, Chicago, etc. This continued until every one was spelled down but one, who was considered the winner.

At this point recess was announced, and the lunch was eaten. It might be found quite interesting to pass the lunches promiscuously, so that each one would have another's lunch. After recess, there were literary exercises. Some of these were very amusing.

Indoor Baseball.—Two leaders are chosen, and they select the players for each side. The game is played with small leaden disks which are thrown upon a board some two feet by three in size. Three sides of the board are inclosed by strips to prevent the disks from sliding off. The board is also ruled off into sections and marked as in the accompanying diagram. The naming of the sections may be modified or left as they are.

HOME RUN	THREE-BASE HIT
BASE ON BALLS	FOUL AND OUT
STOLEN BASE	ONE-BASE HIT
TWO-BASE HIT	STRUCK OUT
OUT ON BASE	FLY CAUGHT

Dictionary Girls.—Write out this numbered list of definitions on slips of paper, and hand a slip of paper and a pencil to each member. The prize (a pocket dictionary) is to be awarded to the one who has written after the largest number of definitions the name of the girls they describe. Of course a little latitude in spelling and pronunciation has been allowed.

1. A sentimental singer. 2. Famous. 3. Silly. 4. Heretical. 5. A city officer. 6. Liveliness. 7. Dislike. 8. Clergyman. 9. An old-fashioned flower. 10. A diminutive person. 11. Liberal. 12. A drug. 13. Frail. 14. The least possible. 15. The nurture of flowers. 16. The Northern Lights. 17. A substitute for butter. 18. To lessen. 19. To pacify. 20. Word study. 21. A fallen angel. 22. A seed for seasoning. 23. Baking soda. 24. Pertaining to armies. 25. An unlawful act. 26. The act of lifting. 27. Vanishing. 28. A Florida reptile. 29. A many-sided figure. 30. To make better. 31. Pleasantness of manner. 32. A religious crank. 33. To change one's country. 34. Our old college. 35. Untrustworthy. 36. A ridiculous drawing.

The answers are as follows: 1. Sara Nader. 2. Emma Nent. 3. Maud Lin. 4. Hettie Rodox. 5. May Or. 6. Annie Mation. 7. Annie Mosity. 8. Minnie Ster. 9. Mary Gold. 10. Lillie Putian. 11. Jennie Rosity. 12. Bella Donna. 13. Della Kate. 14. Minnie Mum. 15. Flora Culture. 16. Aurora Borealis. 17. Ola Margarine. 18. Mittie Gate. 19. Mollie Fie. 20. Etta Mology. 21. Lucy Fer. 22. Cora Ander. 23. Sallie Ratus. 24. Millie Tary. 25. Viola Tion. 26. Ella Vation. 27. Eva Nescent. 28. Allie Gator. 29. Polly Gen. 30. Amelia Rate. 31. Amy Bility. 32. Fay Natic. 33. Emma Grate. 34. Alma Mater. 35. Faith Less. 36. Carrie Cature.

An Illinois Epworthian describes what he calls "An Indoor Field Meet."

We announced the "meet" at one of our member's homes and charged a small admission at the gate (door). Much secrecy was preserved in regard to the affair, so that every one was expectant. After the company had arrived, it was divided into six groups, each group representing a different college. To each group were given colors and yells. Six different rooms may be given over to the various events, but as we had large rooms, we had two events in each room, and one person was put in charge of each of the events. Much merriment was created by the various yells, which sounded very enthusiastic in the confines of a private home.

The six events were as follows:

1. Vocal high jump. 2. Turn, step, and draw. 3. Standing broad grin. 4. Putting the shot. 5. Discus throw. 6. Football.

The winners for each college were given little silver cardboard medals. These were kept until later in the evening, when winners from all the "schools" contested for medals of gold cardboard.

In event No. 1 the contestants stood in line, one school at a time, and in succession were told to strike both low and high dō of the vocal scale. The efforts of the un-musical were very funny, while every looker-on was convulsed.

In event No. 2 each contestant stood in front of a blackboard, facing it; each was given a piece of chalk and then told to turn quickly, take a step, and draw a line. The idea was to draw as long and straight a line as possible.

In event No. 3 each contestant stepped upon a slight

elevation and, facing the other contestants, was told to grin as broadly as possible for the space of one minute.

In event No. 4 the contestants were each provided with little bottles and a quantity of shot, the idea being to put as many as possible of the globules into the bottle in a given length of time.

In event No. 5 Indian clubs were placed on the floor, and each contestant was given six little hoops which he tried to throw over the top of each club.

In event No. 6 two schools contested at a time, lining up on either side of three little sewing tables placed in an unbroken row. In the center of this "field" was placed an empty egg shell, and then, with hands behind back, each line-up endeavored to blow the egg off the other side of the table.

Other events can be arranged for, but with us this was sufficient for a delightful evening.

Telegram Social.—Night-message telegraph blanks were secured, and one given to each person present, with the letters of the surname written at intervals on the blank. The spaces were to be filled with a sentence, which might be a telegram, using the letters of the name for the first letter in the words of the message. This brought out some very bright and witty messages, a vote being taken as to which was the best.

Baby Reception.—A reception was given by one Chapter to all the babies under three years of age. There were over a hundred babies present.

"Babies fat and babies lean,
Babies crumpled, and babies clean;
Eyes of black and blue and brown,
All are pretty ones in our town."

The ladies had on sale home-made candy, ice-cream, whole cakes, dolls, and toys. An admission of 5 cents for children and 10 cents for adults was charged. Babies with an attendant were admitted free.

A Mysterious Trip.—The chairs and settees of the vestry were arranged to form a maze, and in every conceivable place were placed cards which were numbered, and on each of which was a conundrum. The answers were the names of cities or towns in Massachusetts. For example, "A good fishing ground and a necessary article," was Brookline. All the guests were divided into groups by distributing cards bearing the letters of the alphabet, and each group was given a standard with its letter on both sides. The task was to make the mysterious trip in parties near their own standard and to record the places which they visited. Later the assembly was seated, still in groups, and the answers were given from the platform. As multiples were reached in reading the correct answers, each party calculated the whole number they had correct, and the party having the largest number correct was allowed to keep its standard upon the platform. There were about fifty conundrums. These will suggest themselves when the list of towns is studied. The parties being arranged wholly by chance, the comradeship engendered by the trip was its most successful feature.

A "Missionary Journey."—At Los Angeles, under the joint auspices of the Missionary Department of the Epworth League Chapter and the young ladies' missionary society, this journey was successfully performed. The room was decorated with Japanese lanterns, and flags of some of the countries in which Methodist mission work is done.

Shortly after arriving each one was given a ticket, of which the following is a fac-simile :

LOS ANGELES AND YOKOHAMA AIR LINE		
Good for One Passage Between LOS ANGELES and YOKOHAMA. This ticket is not good after June 6. VOID IF DETACHED.		
General Passenger and Ticket Agent, E. B. SWEET. Division Superintendent, PEARL STRONG.		
AFRICA :		
Umtali.	Monrovia.	Angola.
INDIA :		
Lucknow.	Darjeeling.	Ajmere.
CHINA :		
Peking.	Foochow.	Chinkiang.
KOREA :		
Seoul.	Chemulpo.	Pyeng-yang.
JAPAN :		
Tokio.	Hakodate.	Yokohama.

Whereupon the travelers, beginning the journey, first landed in Africa, the first of several huge maps sketched on the floor. Here they were greeted by a guide, who described the mission work and workers in this field, conducting them through Umtali, Monrovia, and Angola.

Passing on to India, one was next introduced to the portrait faces of our missionaries in Lucknow, Darjeeling, and Ajmere.

Peking, Foochow, and Chinkiang in China were next viewed. A little Chinese girl punched the tickets at these stations, and much valuable information was given.

Korea was visited, and a returned missionary, with her little son, dressed in Korean costume, made the work especially appealing.

Then on to beautiful Japan, with her charming Japanese maidens, completed the traveling.

A program was rendered as follows:

1. Japanese songs, by Japanese maiden.
2. Reading, "Becky's Bargain for the Heathen," Miss McKenan.
3. Song, "When He cometh," by Jessie (a wee Chinese girlie).
4. A missionary address by a returned missionary from Korea.

A Rubber Social.—An Ohio Chapter gave a "rubber social." Each member gathered up as much old rubber as he could find, and brought it to the Church. Here it was weighed. The person bringing the most received the first prize—a pound box of choice candy. The Epworthian who received first prize brought forty-nine pounds, consisting of old boots, overshoes, etc. Another brought forty pounds, and received second prize. In all, about one hundred and fifty pounds were brought. The evening was spent in conversation, music, and games of various kinds. Luncheon was served. There was no charge for refreshments. The old rubber was sold, and the money went to help a colored girl in the South get an education.

By the use of a little ingenuity it would be possible

to construct a program appropriate to the idea of the social. The methods of gathering the crude rubber, and of preparing it for commercial use, might be described. The company could be given cards and pencils, and asked to write as long a list of articles made of rubber as they could in five minutes. A simple prize to the one getting the longest list would be in order.

In case a charge was made for refreshments, the bill of fare might be written in pencil, and a bit of rubber furnished each one present with which to erase the items of the menu not desired. This would require a price to be set on each article, which could be fixed low enough so that a good selection might easily be made for ten or fifteen cents.

All Ages.—Give each person pencil and paper. Read the list which follows, and ask all to write opposite the proper number the word which fits the description. Give the answer to No. 1 by way of illustration.

1. The age of sacks—Baggage. 2. The disastrous age—Wreckage. 3. The age of great things—Tonnage.
4. The musical age—Bandage. 5. The feudal age—Vassalage. 6. The age of no progress—Stoppage. 7. The dog age—Courage. 8. The intoxicating age—Rummage.
9. The age of security—Bondage. 10. The age of prying—Peerage. 11. The age of free transit—Passage.
12. The age of soothing ointments—Salvage. 13. The age of fences—Postage. 14. The age of clothing—Garbage.
15. The greengage age—Plumage. 16. The doctor's age—Pillage. 17. The impudent age—Sausage.
18. The age of pious travelers—Pilgrimage. 19. The pygmy age—Shortage. 20. The money age—Coinage.
21. The age that grows less—Shrinkage. 22. The age of pain—Suffrage. 23. The age of bloodshed—Carnage.
24. The age beyond your own—Pasturage. 25. The age

without women—Manage. 26. The vehicle ages—Cabbage and cartage. 27. The age of gentle modesty—Demurrage. 28. The age when "Uncle Tom's Cabin" will be most popular—Stowage.

After the list is completed, each one will pass his paper to his right-hand neighbor, and then the answers will be read, and each list will be marked. A prize may be given to the person who has the largest number of correct answers.

Another form of this game is the "International Game," with the following list of words:

1. Nation of beginnings—Germination.
2. Actors' nation—Impersonation.
3. Nation for criminals—Condemnation.
4. Murderers' nation—Assassination.
5. Nation for astonished people—Consternation.
6. Nation for rulers—Domination.
7. Nation for their subjects—Subordination.
8. Nation for pests—Extermination.
9. Nation provoking disapproval—Abomination.
10. Teachers' nation—Explanation.
11. The pupils' nation—Examination.
12. The rebel's nation—Alienation.
13. Nation for labor unions—Combination.
14. Nation for unwilling people—Declination.
15. Nation for smallpox patients—Vaccination.
16. Soothsayers' nation—Divination.
17. A floral nation—Carnation.
18. A politician's nation—Nomination.
19. Nation for contagious diseases—Contamination.
20. Nation for seed sowers—Dissemination.
21. Nation for deer—Stagnation.
22. Nation for the resolute—Determination.
23. Nation for choir boys—Intonation.
24. Nation for a new king—Coronation.
25. Nation for the deluded—Hallucination.
26. The poets' nation—Imagination.
27. Nation for travelers—Destination.
28. Nation for those whose official usefulness is ended—Resignation.
29. Nation for benevolent people—Donation.
30. A charming nation—

Fascination. 31. A nation of sects—Denomination. 32. The critic's nation—Discrimination. 33. The nation at the climax—Culmination. 34. The nation we have now reached—Termination.

A Hallowe'en Social.—For the purpose of creating interest and increasing its membership, an Indiana Chapter adopted the contest plan. The members had all agreed that the losing division should entertain the new members and the victorious at the social. This social was given in the Church parlor on Hallowe'en. The room was beautifully decorated with Chinese lanterns, bouquets of flowers, potted plants, and autumn leaves, while here and there was placed a pumpkin jack-o'-lantern to give a touch of the old-time customs of Hallowe'en.

As the guests arrived the committee handed each one a small white card, upon which was written a letter and a number. This they were told to keep until later in the evening. After a half-hour of greeting and social chat, the guests were asked to be seated while a very pleasant program of instrumental music, recitations, and songs was presented.

The captain then told the guests that the letters they held were to be formed into words, and that each person was to find as many others as possible holding the same number as his own. A merry search ensued, and the words were soon found. It was not hard to see that i-p-e stood for pie, k-p-m-i-u-p-n was pumpkin, etc. As soon as a word was formed it was reported to the captain, who placed it upon a blackboard. When all the words were written, the guests were informed that they were expected to make a rhyme of them.

On account of a rumor that the lunch to be served was to consist of pumpkin, the rhyme chosen was:

"O, what a wondrous dunce am I,
To be expecting pumpkin pie!"

This over, the guests were again asked to be seated while the ladies would serve a three-course luncheon. The first course, which was called salad, was a piece of parsley, to which was tied a cracker and a small slip of paper containing "A peep into the future," such as "Your face is your fortune," "You will have many joys in life."

Each guest was then handed a package, which proved to be a wooden pie plate containing an apple, some nuts and candy, all securely wrapped in a Chinese napkin. At the last the ladies passed popcorn balls, into which had been molded a small ball of cotton.

Peanuts.—The peanut party is capable of many variations.

One which was given by an Epworth League President for the Juniors is thus reported. Neat invitations were sent to each boy and girl. They were written on slips of tinted paper, inclosed in a peanut, with the meats removed, and tied with narrow tinted ribbon. Before the arrival of the children, peanuts were hidden in the draperies, under stools, in corners, in the flower pots, and in other places about the rooms. When the little guests arrived it was announced that the boy or girl finding the greatest number of peanuts would receive a small prize. The luncheon consisted of peanut sandwiches and lemonade, served by little boys and girls dressed to represent peanuts.

At another peanut party, the first game was "Peanuts." The peanuts were placed in small dishes on the tables, and each player was given a hatpin. At a given signal the players "went after" the peanuts with the hat

pins, no one being allowed to pick them up with his fingers. After the nuts were all out of the dishes they were counted, and the one having the most on his hatpin won the game, and had the privilege of eating the nuts he had taken out. The rest of the players played the game over and over again until each one was out and all the peanuts were gone. The game was played in this way rather than in the old progressive way in order to avoid giving a prize.

A "peanut race" came next. Two plates, each containing nine peanuts, were placed on one table, and two empty ones on another. Each of two players were given a silver knife and told to carry the peanuts on the knife to a plate on the other table. The one whose nine peanuts first arrived safely on the other side won the game.

To choose partners for refreshments, a dish containing peanut shells, tied with red and white ribbon, was passed. The boys were given the ones tied with white ribbon (containing the first half of a quotation), and the girls the ones tied with red ribbon (containing the last half of the quotation). After the quotations were properly matched, refreshments consisting of ices, cakes, and salted peanuts, were served.

Many modifications of the peanut party are possible. In a small company much amusement may be aroused by the making and dressing of quaint Chinese figures of peanuts, using crape paper for the costumes. First the peanuts are strung to form the manikins, then eyes, nose, and mouth are marked on the "head," and the jackets cut and fitted. Peanut vines may be easily grown for table decorations. They sprout in a few days from raw peanuts planted in the earth. For refreshments peanut sandwiches, nut cakes, nut bonbons, and other combinations which include the peanut may be readily secured.

A List of Authors.—For the social gatherings are always needed some new ideas to enliven conversation. Here is a list of suggestive plays on words in connection with well-known authors. They could be effectively used as questions for brain ticklers.

The oldest author—Adams. The youngest author—Child. The healthy author—Hale. The sickly author—Haggard. The farmer's author—Fields. The sportsman's author—Hunt. The dairyman's author—Cowper. The warrior's author—Shakespeare. The ditcher's author—Trench. The jeweler's author—Goldsmith. The angler's author—Hooker. The chef's author—Cooke. The suburban author—Townsend. The domestic author—Holmes. The greedy author—Hogg. The woodland author—Hawthorne. The cunning author—Fox. The pontifical author—Pope. The evasive author—Dodge. The submarine author—Cable. The painful author—Bunyan. The groaning author—Payne. The aboriginal author—Savage. The blistering author—Burns. The refreshing author—Brooks. The breakfast author—Bacon. The chorister's author—Sangster. The dinner author—Lamb.

Mother Goose.—This is a social for large gatherings, and will work better in the parlors of the Church. Prepare several melodies for tableaux. These should be rendered, leaving the audience to guess what melodies are represented. Egg-shaped cards, containing numbers for answers, should be passed to all. The following are but a few of many which can easily and successfully be represented: A young man attired as a lad in his teens, sitting in the corner with a pie in his possession from which he is extracting a huge plum, may well represent "Little Jack Horner." A small maid, holding a shepherd's crook, and reclining on a rock, asleep, may

represent "Little Bo-Peep." A red illumination may give to these tableaux the desired effect. A carefully designed spider, so prepared as to make an approach upon a Miss partaking of some gruel, will designate "Little Miss Muffett." Two young men, with black-beaked head-gears, sitting upon a large branch of a tree, could well imitate "Two Black Crows." The above are only a few suggestions as to the nature of the tableaux. Others such as "King Cole," "Mother Hubbard," "Jack and Jill," and so on, may easily and successfully be rendered.

"G-u-e"—ss.—This is a variation of the verbal puzzle, used by a Missouri Chapter. The invitations were rhymed, one couplet running:

"At your time of life you ought to see
What fun you can find in 'G-u-e.'"

Cards were distributed bearing fifteen questions, which are given below, together with the proper answers:

1. What is the most unruly member? Tongue.
2. What is a partner in debate? Colleague.
3. What causes one to shake? Ague.
4. What is peculiar to foreigners speaking English? Brogue.
5. What is the ancient name for a church building? Synagogue.
6. What is the distance called equal to three miles? League.
7. What do people do when they disagree? Argue.
8. What did God give to Moses on tables of stone? Decalogue.
9. What do we call a list of names? Catalogue.
10. What are some of you studying to be? Pedagogues.
11. What did the children of Israel have to endure? Plagues.
12. What is a synonym for exhaustion? Fatigue.
13. What is a conversation between two people? Dialogue.
14. What do we call a noisy address? Harangue.
15. What society is furnishing you this entertainment? League.

The list does not profess to be exhaustive, and an entirely new list may be made if desired.

Authors and Their Works.—At a social given by a Maine Chapter the social committee had provided slips of paper containing the names of well-known authors or one of their works. These slips were pinned to members as they arrived, and they were told to find the group to which they belonged, the works of each author selected being grouped about him. Each group was expected to contribute something characteristic, and they were given ten minutes in which to prepare.

The Shakespeare group presented a short program of Shakespeare songs and readings, closing with the college boys' song, "Romeo and Juliet," sung by the entire group. One group introduced conundrums based on the author's books; another a charade. The last group introduced the "humanophone." The leader ushered in eight young ladies, appropriately costumed. Seven of them lined up in front of the eighth, who held a baton, and manipulated the "instrument." Each of the seven represented one note of the scale, and as the baton was pointed at her she bent forward and gave a loud "pom" on that key, the whole tune being "America," sung very slow at first, and then very rapidly. The whole effect was absurdly funny.

A "Jumble" Social.—The program, as given by an Iowa Chapter, was "a perfect jumble" from first to last. The first number was a piano duet, one player giving, say, Mendelssohn's "Wedding March," the other executing the "Dead March" from "Saul." The pastor gave a ten-minute address on five different topics. Two ladies recited simultaneously, one giving a selection of the general character of the "Charge of the Light Brigade," while the other recited a poem in the "Psalm of Life"

class. "Jumbled names" kept the pencils of the company busy for ten strenuous minutes, at the end of which a big ginger cookie "jumble" was given to the player who first untangled the name-jumble. Jumbles were the central feature of the refreshments served.

OUTLINE HINTS FOR SOCIALS.

In the paragraphs which follow hints of various helps for the social evening are given. In some cases the idea has been elaborated to fill out an entire evening. In others it is not intended to be more than a mere ice-breaker. The space at our disposal would be insufficient to describe in full one-tenth of these ideas, but the hints given are such that most Epworthians, by a little personal thought and the exercise of native ingenuity, can fill in the details with entire satisfaction to themselves and the people whose entertainment they have undertaken to provide. There is given much more than enough in the way of hints and suggestions to provide a social for every week in the year.

Flower tableaux in which characters that suggest flowers are represented by variations in costume and other accessories, are always effective.

Progressive conversation is easily arranged. Themes previously decided upon are to be discussed three or five minutes each, after which one member of each couple moves forward to find a new partner in conversation.

Have an old members' social, including a reunion of those who were active in the work in other days, and the reading of letters from those who are not able to be present in person. Speeches, reminiscent and prophetic, are appropriate at such a gathering.

Of great value are students' receptions at the beginning of the school year. Decorate with the school colors and banners. Sing school and college songs.

Hold a traveling social. This may be made a sort of progressive banquet, in which one course is served in one home, the next in another a block or two away, and so through the entire menu. The plan may be varied by considering each home visited as a different country, and adapting the decorations, refreshments, and other arrangements to that plan.

A barter social has elements of wholesome fun in it. Each one attending it is expected to bring an article whose value does not exceed a certain specified sum, usually five or ten cents. It may be wrapped in any manner, and the more ingeniously done, so as to hide any indication of its real character, the better. As soon as all have arrived the trading begins. Each one strives to exchange his bundle for one that seems to hold out greater possibilities. There is no limit to the number of exchanges that can be made, but after a certain time all trading must cease. Then the packages are opened, and the fun will be at its height in the disclosures that are made and the surprises that await the traders.

A drawing social is capable of almost infinite variety. A favorite form is devoted to Mother Goose drawings. Each person is required to draw a picture which will illustrate some Mother Goose rhyme. When the drawings are completed they are placed on exhibition where all may inspect them, and a judging contest begins, to decide what each drawing probably represents. After Mother Goose has been exhausted a wide range of subjects is available. Flowers, animals, buildings, maps, people, all will afford abundant material for interest and amusement.

A composite novel. This is a plan of story-writing which is intended to draw upon as large a variety of talent as possible. A number of long sheets of paper are

provided, and each person in a group of from five to ten is asked to write the first paragraph of a story. The second person in the group takes the story thus begun and writes the second paragraph, and so on down to the end. The completed stories are read to the entire company.

A plate of dates. Where all of those present are of practically equal scholastic attainments much interest can be aroused in a ten-minute contest to determine who can give the greatest number of dates, with the events that made these dates historic.

Exhibit of amateur photographs. This requires no description. Each amateur in the Chapter is asked to bring a collection of photographs with descriptions attached.

The advertisement hunt. A number of familiar advertisements are cut from current newspapers and magazines in such a way that there will be no lettering on them to indicate the commodity which they exploit. A great deal of interest and amusement can be secured from the blunders made in the attempt to identify these advertisements, most of which are under our eyes every day in our newspapers.

Try a contest of city nicknames. Then of State nicknames.

The art gallery, which is a burlesque imitation of a real exhibit, has long been popular, and is not yet worn out. Any group of quick-witted young people can easily make up a list of subjects for the catalogue of the gallery.

There is yet plenty of life and liveliness in the old-fashioned "matches" in spelling, in pronouncing, in geographical knowledge, and other things that everybody ought to know.

The social of the senses. This requires five rooms, or five sections of one room. In one the sense of touch

is to be exercised. Articles hidden under a cloth may be felt, and their nature and composition determined in that method. In another place the sense of smell has its opportunity. Odoriferous articles are provided, and the composition of each is to be determined by its odor. In the sight section various tests may be applied, as to gradations of color, comparison of length of lines and area of surfaces, and so on. In the taste section the articles which are provided are disguised as much as possible, except to the sense of taste. For example, a series of white powders can be provided, each reduced to the same consistency. Flour, sugar, salt, baking soda, and other harmless substances will provide material for this section.

Parlor football. This is played with an empty egg-shell and a dining-table extended to its full length. Sides are chosen, a goal set up at either end of the table, and the sport consists in playing a fast and furious game of football, each side endeavoring to blow the egg between the goal posts of the opposing team. The players should be seated so that their chins are on a level with the table.

The game of chains. This may be played with the names of cities, States, authors, books, or other classes of proper names. The first player names a city, for example. The second one must name another city whose first letter is the last letter of the city previously named. Player number three must name a city which begins with the last letter of city number two, and so on. The player who can not name a city according to the conditions before he is counted out must leave the game at the count of ten. The game continues until all but one have fallen by the wayside.

Descriptive initials. Prepare a list of initials of noted people, and construct from these initials descriptive phrases which may be fairly said to apply to the persons

represented. For example, "Always Loyal" is Abraham Lincoln; "Tireless Reformer," Theodore Roosevelt; etc. A little ingenuity will be able to devise many variations on this idea, using the initials of Chapter members, or local celebrities, or popular books. In playing this game slips containing the various descriptive phrases are distributed. The member who makes that list which is nearest correct wins the honors of the contest.

The Tower of Babel social. This is a good social for a city Chapter. Let the program be given in as many languages as possible. English for one number, German for another, Swedish for another, Italian for another, and so on through the entire list of available languages. As far as possible let each language be spoken by one to whom it is his mother tongue. Greater interest will be attached to this social if famous selections are given. For example, the Frenchman might sing "The Marseillaise," the German could sing "The Watch on the Rhine," or "The Lorelei," or repeat a striking passage from "Faust."

The social of the nations is a variation of the Tower of Babel social. It affords wide scope for individual ingenuity in the designing of costumes and in the preparation of an appropriate program. Half-a-dozen nations may be represented by fittingly attired people, who serve characteristic refreshments, or who render national songs, or who do anything else that accords with their assumed nationality. For this social all the exercises should be in English.

The hundred dollar social. Each one in attendance is presented with a check for \$100, and instructed to spend the money. The various items for which he would spend it are to be indorsed on the back of the check. Later the checks are collected, and the shopping lists read, the com-

pany endeavoring to identify the spender by his disposition of the money. Other financial features may be added to make this distinctively a social of the money power.

Word-building. Take the name of your Church or other word or words not exceeding twelve letters, and containing as many vowels as possible. Set a time limit within which each participant shall strive to build as many words from the letters given as possible. A small pocket dictionary may be given as a prize to the one having the largest list.

Preferences. Provide a blank for each guest on which he may write his personal preferences, as, for instance, his favorite poem, his favorite flower, author, character in history, color, amusement, occupation, food, and so on. A selection from these preferences may be read later in the evening.

Games. A social in which a large assortment of harmless and simple games is provided will usually be a success. Draw on the personal possessions of the various members for materials, and put them all into the common stock for the purposes of the evening.

Candy-making. The old-fashioned candy-pull still has power to charm, and yet we need not be tied to the one solitary method of making candy. Nearly every cook-book nowadays has an assortment of good candy recipes, and they are all the better, in some respects at least, when made at a social by a large number of cooks. What the candy lacks in elegance and perfection of flavor will not be missed, while the good fellowship and hilarity developed in the candy-making process will be worth more than all the candy that may be concocted.

Shadows. In a home where there are connecting parlors and an arch between them, a shadow program may

be easily arranged. By a little ingenuity a good deal of variety may be introduced into the shadow performances. Charades may be given in shadow pantomime.

An acquaintance social. Give each attendant a list of all the members of the Chapter. Armed with this every member is expected during the evening to meet every other member present, and engage in more or less extended conversation. After checking off the names of all absent members the conversation should continue until every person on the list has met every other person. Toward the close of the evening there will be some lively scurrying to comply with this condition.

A corn social in the fall will take well, with ears of corn, corn-stalks, and pop-corn for decorations, corn products for refreshments, a guessing contest as to number of grains on a selected ear, and the recital of Mrs. Allerton's "Walls of Corn" and other appropriate selections.

National socials are always attractive if well worked out. An evening each may be given to such countries as England, Scotland, Ireland, France, Germany, the Philippines, with the appropriate costumes, music, recitations, reading, and refreshments for each country represented.

Burlesque clairvoyance or mind-reading is interesting when skillfully done. The mind-reader and the "lecturer" are, of course, in collusion, having previously determined on a code of signals which change with each test, so as to confuse the would-be detectors of the system.

A State social, appropriate to any of the States, with State flower in decorations, pictures of historic events and people, stories of pioneer days, appropriate readings from standard literature, tableaux showing industries, and characteristic products of the State prominent on the refreshment tables.

An abbreviated social, in which everything is cut short, medleys, piano solos, and other musical features stopped in the middle, progressive conversations with changes at unexpected moments, "follow my leader," unfinished stories, stopping just on the verge of the thrill, and refreshments which, when first served are short as to quantity, but which, of course, may be lengthened.

"My Native State" social requires that each one attending shall wear something to indicate his native State, a sunflower for Kansas, a buckeye seed or leaf for Ohio, a wooden nutmeg for Connecticut, and so on, each using his own ingenuity to get up novel State symbols. As a part of this social count off "one, two, one, two," and require each of the ones or twos to stand and deliver an eulogy on his native State.

Hold a burlesque oratorical contest, with orations wholly extempore, based on themes handed by the presiding officer to the respective contestants. It will be an evening of pure fun.

Musical evenings, each devoted to a special kind of music, will draw good audiences. From the musical resources available arrange such programs as "Songs of the Old Folks," "Songs of Places," "Songs of the Sea," "The Songs of Yesterday," "Plantation Songs," "Songs of the Nations," "American National Songs," etc.

If you are within reach of the trolley, it is almost always possible to arrange a delightful trolley party during the summer months.

Provide sheets of paper bearing the jumbled names of noted authors, or statesmen, or musicians, or other well-known personages, as, for instance, "Tealyatef," for Lafayette, and give some simple recognition to the ones who decipher the most names within a given time.

Chewing-gum sculpture often produces merriment

when more ambitious attempts fail. The equipment includes a stick of chewing gum, a bit of pastebord, and a toothpick for each competitor. All are instructed to "sculp" any animal they choose out of the bit of plastic gum and to mount the result on the card, writing the name of the animal the gum is supposed to portray.

In an egg social the menus are egg-shaped, and also the waitresses' aprons; the salt-cellars are half-eggs, and the bill of fare is emphatically "eggsy." Combine with this the numerical bill of fare, with its mysterious list of ten numbers, from which each person may order dishes represented by five of the numbers. The fun of this device consists in the interspersing between the more substantial eatables such articles as dried apples, water, toothpicks, sugar, and butter. The numbers give no clue to the articles they represent, so that each person's order is a frank "leap into the dark."

A representation by costume and appropriate games of various holidays, such as Washington's Birthday, St. Valentine's Day, St. Patrick's Day, May-day, Fourth of July, Arbor-day, Thanksgiving, Labor-day.

An indoor picnic, arranging the house in imitation of picnic grounds, with signs reading "Lovers' Lane," "To the Lake," "The Race Course" (where potato, peanut, clothespin, and doughnut races may be held), "The Lawn" (with parlor croquet, table tennis, and bean-bag games), and other appropriate places. Conduct everything in picnic style.

"Just a blot"—a drop of ink on a sheet of paper, then pressed upon with another sheet of paper. From the resulting blot evolve with the pen whatever its shape may suggest.

A college social, with caps and gowns, college colors, pictures, and souvenirs, a few stories of college life, a

"term examination" in burlesque, college songs, and "fudge."

A plantation social, with cotton flower decorations, cotton-trimmed costumes, Southern tableaux, plantation melodies, hoe-cake, hominy, and syrup.

A celebrity social, using unlabeled portraits of great personages for a guessing contest, stories of famous folk, and a vote for the ten most famous Americans.

The tongue twisters, with various tests of ability to repeat rapidly, any of the following ancient "twisters:"

1. One old ostrich ordering oranges. 2. Two timid toads trying to trot to Tarrytown. 3. Three terrible, thumping tigers tickling trout. 4. Four fat friars fanning flickering flames. 5. Five frivolous foreigners fleeing from fabulous snipe. 6. Six Scottish soldiers successively shooting snipe. 7. Seven serious Southerners setting sail from Switzerland. 8. Eight eager emigrants earnestly examining elements. 9. Nine nimble noblemen nibbling nuts. 10. Ten tremendous tomtits twittering on the tops of three tall trees. 11. Eleven enormous elephants elegantly eating Easter eggs. 12. Twelve tired tailors thoughtfully twisting twine. Or another one, without the aid of alliteration: 1. A good fat hen. 2. Two ducks. 3. Three plump partridges. 4. Four squawking wild geese. 5. Five hundred Limerick oysters. 6. Six pairs of Don Alphonso's tweezers. 7. Seven hundred Macedonian horsemen, rank and file drawn up in order of battle. 8. Eight cages of He, Hi, Ho, bibulous sparrow kites. 9. Nine floating fly-boats, floating from Fort Manilus to Damascus, laden with fruits and flowers. 10. Ten diacaustic, dogmatic, diathetic, parallel propositions proposed to be received by all mankind.

One Chapter has divided its membership into three

sections for the purpose of holding League parties. These are supported by free-will offerings, and are held at private homes which have been kindly opened for the evening. One was held at the pastor's home. Each person who was invited had been requested to represent some book or song. Many new and old books were represented. Some of the best were "Ivanhoe," "Innocents Abroad," "Nicholas Nickleby," "The Lamplighter," and "Black Rock." While the young people were finding out the names, they were getting better acquainted with each other. Later in the evening the company was divided into two parts. Slips were given out, with conundrums on them. After the opposing sides had looked over their respective conundrums, these were read before the entire company. If the other side guessed, it was privileged to choose some one from its opponent's side.

A helpful exercise at the close of the year is a reception to the members of your Chapter who are finishing their school career. Some are graduating, some leaving school to enter business or with the purpose to start to college in the fall. Make them the guests of the Chapter at its May or June meeting.

The Annual Banquet.—Once a year have an inexpensive but carefully planned and attractive banquet. The refreshments need not be—should not be—elaborate. The chief feature of the banquet should be the after-dinner toasts, most of which should bear directly on the work of the Chapter. The banquet may be varied with each year according to the custom obtaining with regard to wedding anniversaries. There are Chapters which can celebrate their crystal anniversary, while others are but a year old, and must begin with the cotton anniversary.

OUTDOOR SOCIABILITY.

It is a pity the bicycle is no longer fashionable, but it is no less useful than it used to be. A League run to some place not too remote, with lunch at the objective point and an hour or two of rest before starting the return trip, would be a splendid day's fun for many Chapters. Dress sensibly, wheel at a moderate pace, stop for a bit of breath occasionally, keep an eye out for scenery and incidental happenings, be jolly over the inevitable mishap, and you will come back invigorated. Fifty miles for the round trip is an outside mark for a day's run by a mixed company. Thirty miles would be better, allowing for an average pace of six miles an hour. Do not try century runs. They are for the faddists, who go camel-humped over the route, caring for nothing but to make it in record time. There is no fun in that.

Walk! It is the pleasantest sort of outdoor sociability. Dress for rough tramping, so that you will not need to be anxious about the effect of dust and mud and stony roads. Carry nothing that can be spared. Send the lunch by some sort of conveyance to the point selected, the home of some country member, or a friendly farmhouse. Walk leisurely,—not a bit over three miles an hour. Keep your eyes open as you go. Make a little side-excursion by the way if you feel so inclined. Encourage one another. Sing on the journey. Keep up a merry exchange of harmless jokes. Add each pedestrian's mite to the common stock of outdoor knowledge. The Chapter which by such methods popularizes the Epworth League Pedestrian Club will do much for the health and spirits of its members.

A Country Dinner.—Why not vary your monthly social program by arranging for a dinner at a country

home or suburban inn, or better still, at some farmhouse? Plan an old-fashioned fried-chicken supper with mashed potatoes, cream gravy, hot biscuits, jelly, etc., as an accompaniment. Put lively speakers on your program for toasts and give as subjects: "What I know about fishing," "Green fields and running brooks," "With gun and dog," "Nature's books," "What I know about farming," "School's out," etc. The old-time songs of your country school days will almost sing themselves at such a gathering. The party should meet at some convenient center and ride out to the place of dining in a body. A crowd of Epworthian young folks that can not make such an evening stand out prominently among all the summer's pleasures would be hard to find.

Try a Barn Social.—People who have access to a big, roomy, old-fashioned barn rarely realize what an admirable place it is for a social gathering of the informal sort. Games that are a little too vigorous for the parlor can be played to perfection in the barn. Of course, all the movables will be cleared out from the main floor, the rafters hung with lanterns—not the paper kind, however—and such decorations arranged as may be appropriate to the time and place.

The trip to the barn will be most fittingly made in a hay wagon, or some such agricultural vehicle.

The barn-party is at its best in the late summer or early fall, when the evenings are lengthening, and before the nights grow too cold for gatherings in unheated buildings. It may be specialized into a harvest festival or a husking bee.

The big roomy barn is just the place for a "Carnival of the Seasons." Hold it in the early fall, when foliage representing spring and summer is still available, with fruit and harvest products to typify the fall. Four booths

are necessary. Spring will be decked out in tender green; apple and peach blossoms amid the branches. The younger members will be in charge. Summer will be floral booth, with summer fruits added for good measure. Older folks in charge. Fall will be radiant with autumn leaves, the yellow of pumpkin and corn, the green and red of apples. Winter's booth should have cotton-batting trimming, diamond-dusted, with pop-corn, oranges, and Christmas-tree ornament. At each of the booths articles appropriate to the season may be on sale. A candy-pull will earn its share of the profits, and simple games will almost suggest themselves.

The "lawn social" is always available where there are "door-yards" with real grass, which will stand a little rough usage. If a porch is properly situated a bit of a program may be rendered, the porch being used as a platform for the speakers. Or a platform may be improvised from materials lying around the place.

Camping Out.—No better way to invest some of the vacation time can be imagined than in a sojourn in the woods or by the lake. An Epworth League camp is one of the most delightful of summer resorts. A group of congenial young folk, with two or three older folk for company and counsel, can have a "glorious time" at small cost.

Of course, there are many kinds of camping, each with its peculiar requirements, but in the main they are much alike.

Whatever kind of a camp is to be set up, and whether temporary or permanent, choose its location well. There is a peculiar charm in a camp located at the edge of a lake or stream. But it is not always the charm of wisdom. Often the mosquitoes call your attention to this fact, for they are usually more numerous near the water's

edge. But a more serious objection to such a location is that the ground is often dangerously damp and frequently giving off miasmatic vapors. Not in every case, but usually, it is better to pitch your camp on higher ground. The top of a ridge is well, or a level bench on the side of a hill. Anyway, see that you have a pleasing outlook and enough, but not too much shade. The camp must be in the midst of trees so as to have the protection from the sun throughout the day, but there is always some danger of these trees falling or shedding big branches in a storm.

The camp itself usually consists of one or more tents, though more permanent structures are frequently used. There should be a separate tent for cooking.

The camp furnishings should be as few as may be consistent with comfort. Among these should be included a sheet-iron cook stove. Next to eating comes sleeping, and care should be given to appointments for this need. Good cot beds are now made for camp use. When camping where pine, hemlock, fir, or cedar boughs can be had, a deep pile of these will make the best of all beds. Have plenty of good, heavy blankets, unless you adopt an unpicturesque, but very comfortable camp contrivance, the sleeping-bag.

The matter of apparel is given almost undue attention by many writers on camping. A man in a flannel shirt and an old business suit is well arrayed for an outing in the woods. As to the woman—well, of course, she must be allowed to take some thought as to what she shall wear. But it need not go much beyond providing any of the sensible outing costumes now worn by women in their out-of-door life at home.

Of course, there are many little things about camping that are not all joy—insects, for instance. Netting

is some protection against these pests, but often an insufficient one. The various mixtures recommended with which the camper is to anoint his hands and face are often effective, but seldom becoming. About the best protection is a dense smudge every day.

Other sorts of summer sociability which are highly profitable are:

The Holiday Tour.—Travel in a party, properly chaperoned. The English young people's societies do this admirably. True, they have many points of interest at short distances from their homes, but so have many of our Chapters. Some of these English young folks go to the Lake district, to Scotland, to London, to Paris, and even to Switzerland, Norway, and up the Rhine. But many of our Chapters are near places of great natural beauty or historical significance. Visit a near-by city, or a Chautauqua assembly, or a camp-meeting. A Chapter which one summer rented a cottage at a camp-meeting for its members found the investment a profitable one in many ways.

The Picnic.—This has been so often a dismal failure that it is not properly estimated by many people. When it is too big and too laborious it is a most exquisite form of social torture. But it can be made to furnish social resources of the highest order. Do not undertake too much. Do not strain a point to secure a big crowd. Do not make the mistake of dividing up into groups. Have all things in common. If that is not possible, the company is too large or ill-assorted, and the picnic will be only a moderate success. Be sure to include the old but favorite races, the sack race, the potato race, the blind-fold race, and other producers of athletic hilarity.

The Tennis Tournament.—Tennis is properly rated as one of the very best of outdoor games. A tournament

creates interest among a fairly large number of people, and may enlist all the way from six to forty or more players. If the series is spread out over a number of days or weeks, the tournament will be a distinct social force in the community. Of course the play will be kept scrupulously fair and free from everything that would subordinate pleasure to the technical and professional point of view. The pleasure's the thing; and the game merely a means to that pleasure, not an end in itself. Leave that to the scientific player and the professionals, not, however, to the disparagement of dexterity and brains.

Photography.—Many amateur photographers are solitary in their picture-making. That has its advantages also. It may be combined with the Pedestrian Club, or the Tennis Club, or the Cycle Club, or the holiday tour, or the picnic. The pictures made will have not only an artistic and a scenic value, but an associational value as well. Many of them may be utilized in the fall and the winter work of the Chapter, especially if they can be used as lantern slides.

LENGTHENING THE MEMBERSHIP ROLL.

A normal Epworth League Chapter is in constant need of new members. In the first place there will be a gradual withdrawal from the active work of the Chapter of those who have been longest connected with it. They will become more and more advisory, and, in a sense, honorary members, giving their active service to other interests of the Church. Their places must be filled by the coming in of new members.

In the second place, an Epworth League Chapter is essentially a missionary organization. It is not to be content with interesting and helping those who are al-

ready enrolled on its record. Like the Church itself, the Chapter must go out among those who have not yet been reached, and enlist their interest and their co-operation, in order that it may win them to the highest standard of Christian experience in life.

Where are the new members to be found? The comprehensive answer is, everywhere. The fourth department should let no opportunity escape of learning the name and the location of every probable recruit. Strangers coming into town should be visited at the first possible moment. There are already young people in the community who are frequently at the League meetings, no doubt, but have never been asked to join. Some members, by reason of their association in business or school with other young people, can make out lists of special classes, clerks in stores, the young men in factories and business houses, young women who are in business or domestic service, students of all the educational institutions in the neighborhood, and other classes.

There are two other most important sources of supply. First, the Junior League. The Junior League members are very rapidly growing up. Every year many of them are ready to leave the Junior ranks. Do not let them be lost to the young people's work at the time when they feel themselves too old for the Junior League. It would be a glorious thing if every Junior League Chapter could arrange for an annual graduation, and if it could be understood that entrance into the membership of the Epworth League is as much a matter of course as is the going from the primary department into the older classes of the Sunday-school.

Second, the revival. Wherever young people are being converted and forsaking sin and turning to God, there

is a fruitful field in which to secure new members for the Epworth League. The great problem of the Church to-day is "What shall be done with our probationers?" If every young person who becomes a probationer should at the same time become an Epworthian, with a definite place in some department of the Chapter's work, and with all the advantages of fellowship and membership which the Epworth League provides, there would soon be a noticeable decrease in the number of probationers dropped from the rolls. Should the Epworth League be particular concerning the new material it gets? Yes and no. There should be no "rushing" of members, no throwing out of the drag-net merely in order to get as many members as possible. And yet the ideal aim is to secure every young person in the community who is not already affiliated with some other young people's society.

This aim is not to be sought simply to get a big membership list, but in order that the real purposes of the Epworth League may be accomplished both in and through the young people.

The work of canvassing for new members has no special season. It can be carried on continually, although there may be times when a special effort is both possible and desirable. The chairman of the fourth department who desires to make a success of this part of the work will look carefully over the territory. Members of the committee will be assigned to such special districts or special classes of young people as may best secure the end desired. Some will be assigned to make a canvass of Sunday-schools. Every member of the Sunday-school who is of proper age should be in the Epworth League Chapter. Special attention ought to be paid to the young men's class, and to the young people who are already members of the Church.

Sometimes good results are secured by asking one

member, or a club of members, to aim at securing a certain definite number of new members—three, or five, or ten.

Membership contests have been tried with very excellent results in many Chapters. Their use should be safeguarded very carefully, however, in order to prevent the employment of questionable methods during the contest, and a reaction and consequent lack of interest when the contest is over. The usual method of conducting a membership contest is to divide the present membership into two sections, each under the leadership of a captain. A time-limit is set, usually varying from one to six months, and each side strives by every possible means to secure applications for membership. At the close of the contest the section which has secured the most members is entertained by the other section at some kind of a social gathering. To this the new members are heartily invited. The occasion may also be signalized by the proper reception of the new members.

Wherever the pledge is used, let the Chapter be quite as eager to secure associate members as it is to secure active members. Associate members are well on the way toward complete acceptance of all that the League stands for, and it is a mistaken policy to keep down the number of associate members. But, of course, insist that associate membership is not a permanent arrangement. An associate member should not be satisfied to remain such, nor should the Chapter be willing to keep associate members permanently in that relation.

The work is not all done when the new members are elected and have signed the constitution. They are yet to be "broken in," and on the experience of their first few weeks in the Chapter will depend very largely their enjoyment of the new relation and their usefulness in the Chapter's work. The very best place to com-

plete the work of strengthening the Chapter's hold on its new members is the devotional meeting. In that meeting the fellowship fact must be abundant, and opportunity must be tactfully given to the new members for participation. When necessary, this may be done gradually, and by indirect methods. Do not make the mistake of asking an inexperienced and shy new member to take the entire responsibility of conducting a devotional meeting the week after he or she has been received. Use such methods in the devotional meetings as will make it possible for the more backward and bashful to take some part at the very outset.

An important element in making new members feel at home is that they should be provided with some definite share in the work. No person who is satisfied to be a member of the Chapter at all need be without a congenial and useful share in its activities.

The new member will be a little hesitating at first. No stranger enjoys making advances toward better acquaintances. The Chapter members must see to it that there is prompt and cordial recognition of new members at every possible opportunity. The welcome which they receive at the various meetings should be, if anything, a little warmer than that which is accorded to the older members. If possible, little distinctions and marks of special consideration should be shown until they begin to feel thoroughly at home in their new relationship.

The Chapter misses a great opportunity if it neglects to make due recognition of the new members when they are received. By all means have a formal reception. It need not be elaborate, but it ought to be impressive. There is no place, of course, for the exaggerated symbolism or the boisterousness which characterizes some initiations. But there is room for a dignified, impressive, and memorable service.

CHAPTER XI.

LEAGUE RECORDS AND FINANCES.

THE SECRETARY.

THE Epworth League Secretary may easily be a mere functionary, doing routine things in an indifferent fashion. But if he will rise to his privileges he may be brain and nerves to his Chapter.

To him will come the experiences and needs of the departments, to be transformed into plans, reminders, opportunities, and permanent achievements. So may he be miles above "only the Secretary."

He is the Chapter's recorder, historian, letter-writer, reporter, bookkeeper, statistician, custodian of supplies, advertising agent, and generally indispensable official. The officers in other departments may be but moderate, respectably ordinary people, without absolute ruin to the work, but the Secretary's place demands genius. Not the sky-rocket kind, but genius for plodding, for detail, for exactness, for promptness, for general alertness, and uncommon common sense.

These qualities, not always inborn, are attainable by any one who desires them sufficiently, and so are presupposed as present or on the way in the case of every Secretary who reads this chapter. It should not be necessary to say that the Secretary must be a Christian. Else how can he be a good Secretary in an organization whose vital principle is the extension and intensification of the Christian life?

Supplies.—The Secretary will be wise if, immediately upon his installation, he gets all the supplies he needs for his department and for the Chapter. He will require for his own use record books of one or two sorts, scrap-books, and stationery. He is the proper custodian of the Chapter's stock of pledge cards, topic cards, report blanks, transfer cards, and the like. These things should not be allowed to get out of stock. They are as cheap before they are needed as two weeks after the last one is gone, and their presence is a wonderful preservative of patience.

Committee.—The Secretary should ask each of the four Vice-Presidents to select one member who will be the connecting link between that department and the Secretary. Then, with an additional helper, to whom it will be safe to intrust the advertising work, the Secretary's committee is complete. So far as possible, all work with the departments should be done through the members who represent them on this committee.

Membership Record.—This ought to be complete, and frequently revised. The first revision will probably be needed the day the book comes into the Secretary's hands. Eliminate every name that does not stand for a known and definite membership. Read and apply to local conditions Bishop Vincent's tract, "Wayworth Chapel Records."

To be complete, the membership record should have every member's name and address, date of election to membership, Church relation, and department to which the member is assigned. If the Chapter uses the pledge, "active" or "associate" will be a necessary notation for each member.

The record will be all the better if it includes an attendance register. Some Secretaries keep track of the

Church, prayer-meeting, and Sunday-school attendance of their members. A list of the members, arranged by departments, is a most useful thing, especially if it is posted conspicuously in the League room. Another list, not, however, for conspicuous posting, may well be kept, containing the names of chronic absentees or otherwise unsatisfactory members whose shortcomings may properly be noted by the Secretary. These names should be referred to the Cabinet or the Department of Spiritual Work, and the results of any special attention should be quietly noted.

The Secretary will always "go armed." That is to say, he will have his membership record with him at every League meeting. It will be needed nearly every time, to answer some more or less important question.

As there are always some folk "almost persuaded," there is always need of a list of prospective members. Glean these names from every source. Keep a keen eye on the stranger within the gates. Get the names of the young people who are friendly to the League. Make lists of names; of clerks in stores, young men in the shops, young women in service or in business, high-school students, telegraph employees, and of the people whom some special industry brings into the neighborhood. And, having these names, use them. The First Department can seek to interest these people in the Church and Chapter; the Second can use all the recruits it can get; the Third may be able to help them in some time of need; the Fourth will always be glad for the names of people to whom can be given invitations to lectures, classes, socials, and entertainments.

When a new member is secured, get the correct name at once. The Constitution of the League will have been inserted on the first pages of the membership record, and

a place provided there for new members' signatures. Then each one should be given a copy of the Constitution for his own use. As soon as he is assigned to a department, note that fact in the record, and all the other necessary facts concerning him, just as soon as may be.

When a member moves away, there is a chance for the Secretary to do him and the Church a simple but important service. First, make out a transfer card, and give it to him with the Chapter's love and hearty good wishes for the future. Then write to the pastor of the Methodist Church nearest his new home. A Methodist preacher gets so little of this sort of help that he will be correspondingly grateful; and for very gratitude he will fairly bubble over with welcome to the young stranger. The half-hour which the Secretary might need to accomplish this result would save to God and the Church practically every case—and their number is distressingly large—which now is reported: "He moved away and we lost track of him."

For a permanent membership record, which will be of ever-increasing value, and which can never be outgrown, a card catalogue is the best thing obtainable. The single card for each member, on which is written his name, address, and other personal notes, may grow to two or three or more cards, full of interesting facts of his League, Church, and public life, as the years go by. The catalogue may be elaborated into a sort of biographical dictionary of the Chapter, and it is so simple of operation, and so instantly accessible for consultation, that for historical purposes alone it is worth ten times what it costs. A card outfit to begin with can be had for as little as \$1.00.

Business Records.—The one indispensable requisite of business records is accuracy. Rhetoric and elaboration

are not needed. A plain handwriting, free from flourishes and original abbreviations, is better than a florid imagination and impossible scroll work.

Keep the records up-to-date, entering them on the permanent book as soon as they are approved. Usually it will not be necessary to enter everything which has been discussed in a meeting, though the rule which says that motions not carried are not to be recorded may often and wisely be broken. There are times when it is well to have a record of what the meeting did not do. Show the general direction of discussion in important matters.

Paragraph freely, being especially careful to give every separate item its separate paragraph. Require long or important motions to be furnished in writing, and transcribe them literally. Use sub-topics, as in this chapter, or, what is better for the Secretary's purpose, writing them in the margin, well out beyond the body of the record. So simple a thing will make the record fourfold clearer and easier of reference.

The recording of elections and of the names of committees appointed does not end the Secretary's duty in the premises. Every member of a committee should have definite notice of appointment, with a plain statement of the work expected of the committee. Every officer-elect should be promptly apprised of the honor conferred. Do not permit any hitch in committee work, or any vacancy, however temporary, in official ranks, because it was thought that everybody knew all about it. Tell them beforehand.

In the Cabinet meetings and general business meetings, the Secretary is the one indispensable element. He has the business of the evening at his fingers' ends. He is at the President's elbow, alert to prompt, suggest,

untangle snarled threads of business, and quick to refer to the subject in hand.

And, with all this, he has the minutes of the meeting written up to the minute. It does n't take rare ability to do these things; only attention, sense, and a proper valuation of spare moments.

Many special records may be kept. The committee member from the First Department may make a simple but very useful record of the devotional meetings, noting the names of leaders, the attendance, and special features. From the Third Department will come accounts of calls made, tracts distributed, people helped, and results accomplished. From the Second and Fourth Departments will come descriptions of literary and social gatherings, reports of reading and study done, programs, and other material of permanent interest. These records will be fuller than the monthly department reports, which are usually brief summaries in statistical form.

By cultivating an appetite for complete records of these things, using the members of the committees freely in getting what is wanted, material will be provided for some exceedingly profitable correspondence, as will be noted in a later paragraph, to say nothing of the value of such material to the local Chapter.

Of course the Secretary will insist on written monthly reports from the departments, whether the monthly business meeting is held or not. By furnishing blanks to the various Vice-Presidents, the reports as they come in can be perforated and bound in "volumes" of one year each, by the use of paper fasteners. Make a neat title-page for each volume, bearing a sufficiently complete inscription to indicate the contents at a glance. If the Chapter can not afford or does not care to use the regular

report blanks, furnish the Vice-Presidents with paper of uniform size, so that the reports may be bound as suggested.

Co-operation with the Treasurer.—The Secretary should keep a record of all bills brought before the Chapter, showing their date, amount, for what incurred, the action of the Chapter, and the date of the order for payment. Then he should draw all orders on the Treasurer, and have them signed by the President, using a regular form and keeping a record on the stubs of the order forms.

Correspondence.—The Secretary is the connectional officer of the Chapter. He holds it in organic relation to the District League and the Central Office. None of these can do anything with or for the local Chapter if they can not get in touch with it. It should be written in bold letters over every Secretary's table, "Answer promptly every official letter which requires an answer." If the letter calls for information which can not be furnished at once, write an acknowledgment of its receipt, and indicate a date when a complete answer will be sent. The observance of this simple rule of business ethics in the local Chapters would make some District officers renew their youth amazingly.

There should be no hesitation in originating official correspondence. If there are new plans to describe, hard questions to ask, or difficult problems to solve, write, briefly but clearly, to the district or general officer who is most especially concerned.

A list of all the Chapters in the district is a valuable possession. Whenever the local Chapter has a special program, or a new plan of work, a copy or a description may be sent to a few of the Chapters, with the request that the courtesy be reciprocated when occasion

offers. Send to a new list of Chapters each time until the district has been covered by the correspondence. Then branch out and send letters into the larger field. This method will spread good material in places where it will be appreciated, and a steady return current of helpfulness will set in toward the originating Chapter which may easily pay per cent on the investment.

If there are any philanthropic or charitable institutions, deaconess hospitals, or the like within reach of the Chapter's help, write to them and learn what service can be rendered. Then the matter may be referred to the Mercy and Help Department. Or the list of such institutions may be furnished to that department for its attention.

When a member of the Chapter goes away for a protracted stay, say to college, or to work in another place, a correspondence circle may be organized in his behalf. The Secretary need not do it all. Others should write; not all at once, of course. Let there be an occasional letter of friendly interest and League and Church news. It will hearten the absent one and keep him in sympathetic touch with the home work. When he comes back he will not need to be broken in again, but will go straight to work as though he had not been away.

Statistics.—Errors in spelling are not fatal; errors in figures are without remedy. Be accurate. Don't estimate; most estimates exaggerate. A count of heads in a congregation is an amazing reducer of immense audiences.

Keep all the Chapter's statistics that there is opportunity to get. More is better than less. Count the members, the attendance at League meetings, the Reading Course group, the Christian Stewardship enrollment,

The Herald subscribers, the Comrades of the Morning Watch, the study class members, and all the rest. Every six months summarize these statistics, and insert them on a page of the record. Compare with the preceding six months. Show the figures to the department leaders who are concerned; make the statistics exert a helpful influence on the work of the Chapter. When *The Herald* canvass begins, furnish the names of present subscribers to the canvassers and help them in their work.

Scrap Books.—Get one. Still better, get two. Into them put every bit of printed or written matter which can be found having any reference to the Chapter or the general League work. One scrapbook will be filled with local memorabilia; programs of special gatherings, newspaper notices, the reports borne by delegates to the various conventions, of Convention proceedings by the same delegates, the news items sent to *The Herald* and the *Advocate*, and all the large variety of valuable but fugitive material, historic and inspirational, which will never be of any use unless it is promptly put into permanent form.

The other scrapbook should be for methods, plans, suggestions, and programs clipped from *The Herald* and other papers.

It may well include Board of Control matters, official answers to questions, interesting bits of League history and the like. One we know of has two hundred and fifty pages the size of *The Herald's* page. It contains practically everything on League methods that has been printed from the beginning in the official paper. It is a League encyclopedia. One so large, of course, is arranged in sections, a section for each department. Perhaps the department leaders may be induced to make their own scrapbooks, but if they

do not, the Secretary should certainly see to this work. It puts years of experience at the disposal of the youngest Chapter of the League.

Advertising.—This is a field with almost unbounded possibilities. A vast amount of dignified, clean, and attractive advertising can be done by every Chapter Secretary. Get Mr. John A. Patten's booklet on "How to Advertise the Church," in the Epworth League Department Series, and note how many simple but effective methods can be utilized to make the Chapter and the Church known to the entire community. Let one member of the Secretary's Committee have this as his exclusive work. It will not be a sinecure, but if well done it will bring real results.

PUBLICITY FOR LEAGUE WORK.

The Publicity Secretary, or whatever other name is given to the member in charge of the Chapter's advertising, is the link between the Chapter and the outside world. He can do a great variety of helpful things, which will have a large share in creating and maintaining public interest in the Chapter's work. And yet he will not be given to boasting, or to any form of press-agent work which does not grow out of the honest effort of the Chapter to count for good in the life of the community.

Here are some sensible hints for the Publicity Secretary.

As to the newspaper: get acquainted with the newspaper people, and by all reasonable means seek to keep on good terms with them. Find out when the editors want the news, and be sure to get it to them a little ahead of time. If there is more than one paper in the town, prepare separate "copy" for each paper, phrasing the

matter a little differently each time. Editors have a prejudice against printing matter which they know is to appear in identical terms in another paper.

It may seem unnecessary, but it is n't, to insist on good "copy." That means typewritten copy, or very plain penmanship; black ink on white paper; writing on one side only; paper folded, never rolled; items brief and to the point, omitting all pious platitudes and mere rhetoric; and a signature, "not necessarily for publication, but as a guarantee of good faith."

Perhaps your friend the editor will let you provide an Epworth League column once a month. That is a serious responsibility, as well as a favor. Do not ask for it unless you are willing to work at the task of filling that column worthily every month. But if you are willing, you can do the Chapter a great service through that newspaper. Or perhaps the editor will print, among other League items, a very brief exposition of the devotional meeting topic every week. The pastor may be just the man to write this, and it will be profitable work, both for him and for the paper.

Other forms of publicity must not be neglected because the newspapers are accommodating. Set up an Epworth League Bulletin Board in some conspicuous place. Keep it up-to-date. Put on it all the notices of League events, legibly written in a large hand on stiff paper, and then tacked to the board. If the Church prints a weekly leaflet of notes and notices, pre-empt a corner of it for League purposes, and keep that corner filled. Some Chapters manage the details of the Church leaflet themselves, giving all the societies and activities of the Church their proper recognition.

Send an occasional brief note to the official Church paper for your territory. A postal card will do, in most

cases, and the editor will print such an item more readily and more gladly than a longer one. It is a mistake to suppose that editors like lengthy news items.

The Herald is entitled to the news of your Chapter, and you are entitled to see it in *The Epworth Herald* if you send it in. But it must be sent. *The Herald* is not able to print what you might have sent but did n't.

Do not send any paper a clipping from some other paper, except for the editor's information. It is unreasonable to ask him to dig out from the clipping such facts as you desire him to use. And it is unfair to the Chapter. The clipping is unusable as it stands, and, in making it over, the very thing which was intended to be emphasized may escape altogether.

Sometimes a Methodist editor gets clippings taken from other Methodist papers, with the request to reprint. This is a double breach of good manners. It assumes that the editor has not seen the item in the other paper, and it expects him to print stale news in the exact form in which it was given two weeks before. No editor will do such things if he can help it, and usually he can.

In order to do judicious and effective advertising, the one in charge of it must know what is going on, and what is in prospect, in every department. So he must be in the confidence of each member of the Cabinet. Like any other reporter, he must gather his news before he can publish it. The Epworth League notices should be the neatest and most concise of all those that are read from the pulpit. Their preparation is an art,—how to say much in a few words, how to omit all superfluous matter, how to make the announcements “stick out” so that they will not be forgotten, how to vary the wording from week to week. But all this may be acquired by care and practice, and it will pay.

QUESTIONS FOR THE SECRETARY.

Are you always at hand at the devotional meetings?

Do you keep a record of the attendance at each devotional meeting?

Are neatly written notices of coming Epworth League doings sent to the pulpit on Sunday morning, or printed in the weekly Church bulletin?

Do you furnish the local newspapers with the freshest and most interesting news notes from your Chapter and Church?

Do you send a news item to *The Epworth Herald* concerning the progress of your Chapter?

How is the Central Office to obtain its statistics unless the Corresponding Secretaries fill out the blanks?

Who is to give letters of introduction to departing members but the Secretary?

Who, but the Secretary, is to write and get good plans from other Chapters?

Do you use every legitimate means to make it known that the Chapter is doing its best for the community?

Do you see that items of interest at your various meetings find their way into the newspaper?

Do you let the District Secretary know what you are doing?

Are you sure that the correspondence of the Chapter in all departments is well taken care of?

Are you aware that your record is the only Chapter history there is? Make it complete, not forgetting such items as the socials, the extra meetings, and the like.

Do you know of the work being done in each department?

Are you the President's right-hand member, keeping him advised as to the condition of things, and always ready to do whatever work he suggests?

Do you know it is the Secretary's business to notify in writing every person chosen to any office or to serve on any committee?

Have you learned that the Secretary must have no favorite department?

Why not post the evening's topic somewhere in the meeting-room, for the benefit of strangers, and keep the subject definitely before the members?

Have you learned that it is no child's play to keep a faithful account of the actual membership of the Chapter, and a complete record of all its doings?

Do you know that many Epworthians who come to our towns drift about and are lost to the League? Therefore, the Secretaries should insist that, on removal, members take transfers to another Chapter. It is wise to follow this with a letter to the pastor, and one to the Chapter Secretary also.

Do you constantly note new phases and plans of work, effective ways of working in the several departments, and plans for promoting the spiritual power of the League?

SIDE LIGHTS FOR SCRIBES.

Put life and wisdom into the minutes. They may go to make up a record that may be read in twenty-five or fifty years from now. We should avoid sameness in minute-writing. Intelligence, brightness, and originality should sparkle on every page of your minute book.

Have a book where members of the Chapter may enter their names and addresses. Have every new member sign this book.

Post a membership list in the Epworth parlor or in the room where the Chapter meets, so that all can see who are members. It might stimulate some one else to join.

Notify members of their election, and ask their hearty co-operation in the work of the Chapter.

Ask the Cabinet officers to hand in a written report to the business meeting.

Bombard absentees with postal cards. Keep a record of those present at the devotional meetings. Then send a card to all absentees as soon thereafter as possible, urging attendance. Give names of absentees to the Department of Mercy and Help, who should call upon them this week.

Write absent members who are at college or who are off on a vacation. Give them a word of cheer. An appropriate Scripture passage, a tract, might keep one from neglecting his Christian duty.

Ask that those who may be invalids and who are members of your Church be assigned to your department. If possible, get them to write letters to each other, and to those who are away from home.

A letter from these shut-ins to their unconverted friends is practical. The testimony of a faithful Christian for Jesus from the sick-room has great influence, and might lead some soul to Christ.

Do not fail to answer or give attention to all communications regarding League work that may be addressed to you, whether letters or circulars. Do this promptly.

Be a real Christian. "Quench not the Spirit," but recognize His direction in all your efforts. Inspire others by your example, by your devotion to your work, and by your untiring loyalty to your Church.

Keep thoroughly informed of the advancement made in the League work throughout Methodism, and with the young people's work generally.

Insist on monthly reports from officers, and file them

away in such a manner that they will be preserved as a part of your history.

Have a thoroughly revised membership roll, and have a list of your committees neatly printed, framed, and hung up in your Chapter room.

Insist on a variety of plans in the work; not sensational ventures, but thoroughly ingenious plans. Keep the curiosity of your membership aroused, and then satisfy that curiosity.

Acquaint yourself, as far as possible, with all the members in your Chapter. Know them not only by sight and by name, but study their dispositions, investigate their environments.

The active Secretary can inspire and stimulate the Chapter, but it means work. Some one has said that success in any department of life is spelled with only four letters, W-O-R-K.

Make a scrapbook of separate sheets of thin manilla cardboard, of uniform size, perforated in the left-hand margin for binding. Paste your scraps on these loose sheets. Don't get scraps on different subjects on the same sheet. Then each sheet, when filled, may be slipped into its orderly place in the file. Thus you will have a classified scrapbook, capable of indefinite expansion, always accessible, and having no wasted or ill-arranged space.

Do n't be tempted to over-elaboration. From these hints, and from your own experience, arrange a scheme for your department. Plan your work thoroughly, but not beyond your means. You can master a simple plan, and work it; a cumbersome one will master you, and will give you constant trouble. And your successor will be sure to drop it, thus breaking the continuity of the department's work, and perhaps seriously affecting the whole work of the Chapter.

Have a pocket notebook for that bright idea which just popped into your head. Then you can catch it before it pops out again.

A supply of postal cards, having the Chapter name and the Secretary's name and address printed or stamped as a heading, will lighten many burdens of correspondence. For some uses a postal card is as good as a letter, and it has the advantage of being so handy that it invites use, when a letter would involve so much trouble that it would never be written.

Use neat, business-like stationery. If you do much letter writing—as you should—get printed stationery. It is not expensive, and it is worth your while just for the impression it makes, aside from its convenience.

Chapter Supplies.—Some of these are for the Secretary's use; others are to be kept on hand for the use of the other departments. All of them may be had from the nearest branch of the Methodist Book Concern, except the blank for the Secretary's report to the Central Office, which is furnished free on application to that Office, 57 Washington Street, Chicago. A complete list will be furnished by the Book Concern.

THE TREASURER.

The importance of the Treasurer's work is usually far underestimated, never overvalued. It is vital to the success of every department. The Chapter can never be efficiently conducted without money, and the lack of a trifling amount often defeats the most important work. It is also absolutely indispensable that the revenue be reliable if plans are to be made in advance and carried forward to the highest success. This department, therefore, should assure an adequate revenue and gather it with dependable regularity.

As soon as possible after entering upon your duties, from your predecessor's experience and from a survey of the resources of the Chapter, determine and report the available income that the Chapter and the Cabinet may plan accordingly. With this report, make whatever recommendation you think best for improving the financial policy.

When the members are assigned to the various departments, secure a good committee. Then assign its work and, both by example and all necessary insistence, see that your financial plan is promptly, untiringly, and thoroughly carried out. Never admit an apparent necessity for resorting to those financial methods that burden and cripple the Fourth Department and discredit the Church before the world. Success by right methods will avoid reproach, and train your young people to ideals and habits that will bear valuable fruit throughout their lives and the lives of those they influence.

Your most valuable service will be achieved in promoting, with the Second Vice-President, the study and practice of Christian Stewardship. Together you should be unremitting in its promotion. This faithfully accomplished, your remaining duties will be easily, but far more successfully, performed.

Money is more easily spent than raised. Therefore, study more how to get money, and how to save it, than how to spend it. But when money must be spent do not hesitate, do not be niggardly. Recommend generous expenditures where they are justified by the existing situation.

The most generally satisfactory method of securing a revenue for the Chapter is by securing monthly contributions, voluntary in amount, from each member. It should be subscribed immediately after joining. When

each member contributes, a small amount from each that will in no degree interfere with his obligations to the Church will suffice. Do not permit any, through false pride, to assume what he will regret and perhaps evade with moral harm to himself.

Keep neat, accurate, and complete records. Give and take receipts for every cent received or paid, and require it of your committeemen. Preserve all the receipts you receive and the stubs of those you give. Write the entries of your transactions promptly, never waiting to write up a lot at once, or the only certainty about your records will be their uncertainty. Keep every fund separate. Have an account with every fund. Never accept the records of your predecessor until the Auditing Committee has examined them, verified his final financial statement, and entered these facts in the record. Then require him to transfer immediately the cash on hand according to that statement, taking your receipt. Pass your records and cash to your successor in the same manner. No distrust is implied; these are simply good business methods. Our young people need to acquire them.

The Treasurer should keep a memorandum of all proposed expenditures, and by foresight enable the Chapter to guard against any avoidable congestion of liabilities that might embarrass the Chapter or injure its credit.

The Treasurer, not later than the day after Anniversary Day of each year, should remit to the Assistant Treasurer of the Epworth League, 57 Washington St., Chicago, Ill., for the administrative expenses of the Central Office, not less than one dollar, and not less than an amount equal to two cents for each member if the membership of the Chapter is above fifty.

Collect dues from everybody. Do not confine your

activities as a collector to those who volunteer their dues. Call on every member of the Chapter for the small amount which may have been promised, and keep calling until the amount is paid.

Pay your bills. The credit of the Chapter is just as important as your own personal credit, and nothing keeps credit good like the prompt payment of obligations.

When collections are taken at a public meeting, get some one to help you count the money, that there may be no question as to the accuracy of your report.

Bills that are regularly incurred, for some fixed expenses, may be ordered paid by the Chapter as they fall due. For such bills a new order every month is not necessary.

Discourage doubtful money-raising schemes. The best way to do that is to be a successful collector of the funds which are raised in the ideal way, by personal and direct payment from every member, according to ability. One of the objects of the Epworth League is to prove by deeds that there is a better way of raising Church and League funds. The Chapter whose Treasurer collects dues and subscriptions faithfully will have small excuse for going into the ice-cream business to pay its debts.

In some cases a fixed sum will be named as "dues." This is not so good as the entirely voluntary and flexible subscription. It makes no account of differing financial ability, and savors of the club or fraternal order, into which you put a certain sum, which is regulated by the amount of benefits which you receive or may expect. That is not the League ideal, which is better expressed in this ancient saying, "From each according to his ability; to each according to his need."

But weekly, monthly, or quarterly dues are better

than any form of haphazard finance. If the Chapter can do its work at small outlay, there may be but little objection to uniform dues.

The Treasurer will have much to do with the Chapter's budget, which should be prepared and presented at the outset of each season's work. This budget is meant to be an estimate of the total expenditure which it is proposed to make during the year. Each department submits an estimate of the amount needed for its work.

The Chapter ought by all means to assume some outside obligation,—foreign mission work on the Station plan, aid for some form of deaconess work, the support of some home mission station, or some other enterprise whose needs are great, and which can not make any direct return to the Chapter for the money invested. We need to put at least one utterly unselfish enterprise on the heart and conscience of every Chapter.

The amount devoted to this outside work, together with the total required for the departments, constitutes the budget for the year. If the plan of annual dues is in operation, the probable receipts from this source must be estimated. The estimated income may not equal the estimated expense. What then? Shall the Chapter cut off some items of expense? Sometimes that may be done to advantage. But if the needs of the work have been carefully foreseen the scaling down of expenses ought not to be thought of except as a last resort. Supplement the dues by voluntary subscriptions, explaining frankly the reason for soliciting these subscriptions.

When the Chapter's funds are raised wholly by the subscription method, the budget should be fully explained and formally approved by vote before the subscriptions

are taken. Then you may be able to suggest a scale of subscriptions which will provide for all the Chapter's financial needs.

The Treasurer may sometimes hold a profitable consultation with the treasurer of the Church. As they compare lists they may discover that some Epworthians who are Church members are not doing all they might for the Church. Then the Treasurer and the Chapter may render important assistance to the Church by urging the obligation and privilege of giving, and especially of supporting the regular work of the Church.

CHAPTER XII.

SPECIAL DAYS.

THE Epworth League should make much of the red-letter days in the calendar. They offer opportunities for such observance as young people have time and inclination for, and their recognition is a distinct service to the community and the Church.

The following schedule shows the special services provided for by the General Secretary:

JANUARY.	<i>First Sunday, Morning Watch Enrollment. Last Sunday, Missions.</i>
FEBRUARY.	<i>Sunday Nearest Lincoln's Birthday, Freedmen's Aid and Southern Education Society. The Next Sunday, Studies in Christian Experience.</i>
MARCH.	<i>Last Sunday or Easter, Missions.</i>
APRIL.	<i>Last Sunday or Easter, Missions.</i>
MAY.	<i>Second or Third Sunday, Anniversary-day. Last Sunday, Domestic Christian Philanthropies.</i>
JUNE.	<i>Second Sunday, Christian Culture.</i>
JULY.	<i>First Sunday, Christian Citizenship.</i>
AUGUST.	<i>Third Sunday, Sunday-school Union and Local Sunday-school Interests.</i>
SEPTEMBER.	<i>First Sunday, League Rally-day. Third Sunday, Bible Study Sunday.</i>
OCTOBER.	<i>First Sunday, Christian Stewardship Day. Third Sunday, Studies in Church Benevolences.</i>
NOVEMBER.	<i>First Sunday, Church Extension. Third Sunday, Personal Evangelism. Last Sunday, Temperance.</i>
DECEMBER.	<i>Second Sunday, Missions. Third or Fourth Sunday, Christmas.</i>

The material for many of these days varies from year to year, and can be found in the pages of *The Epworth Herald*, and the other Church papers, or it may be secured direct from the headquarters of the organizations more directly interested. This statement applies especially to the missionary programs, Lincoln Sunday, Anniversary-day, Church Extension Sunday, and the Sundays devoted to special forms of League work. Material for these League days may also be found in this book, under the proper department headings.

General suggestions for recognizing some of these special days, and for the observance of secular holidays, are here given, in the hope that more general attention will be paid by our Chapters to the high days of Church and State.

LINCOLN'S BIRTHDAY.

Make this a patriotic observance of the true sort. In remembering Abraham Lincoln we need no spread-eagle oratory, no stump speeches. The lesson of his life means most when it is given simply and allowed to make its own impression.

Decorations: The flag, "with every star in place;" a bust statuette or picture of Lincoln.

Congregational Singing: "Star-Spangled Banner;" "Battle Hymn of the Republic;" "America."

Special Music:

"If you can not, on the ocean,
Sail among the swiftest fleet."

(One of Lincoln's favorite songs.)

Recitation: Lincoln's speech at Gettysburg.

Whitman's "O Captain, My Captain."

Some Lincoln stories, illustrating his kindness, his devout nature, his devotion to the Union, etc.

Brief Addresses: "Lincoln, the Boy;" "Lincoln, the Citizen;" "Lincoln, the President."

A longer address: "To-day's need of the Lincoln type of patriotism."

WASHINGTON'S BIRTHDAY.

February 22d is almost as familiar a date in American thought as July 4th, and for much the same reason. It is the birthday of the man who, more than any other, made possible the birthday of the nation.

It is the fashion nowadays to make Washington's birthday more of a social than a serious celebration. The old customs and the old costumes are revived, and the cherry-tree and hatchet figure largely in the decorative scheme. There is no harm in all that, but none the less we need to remember Washington and the men of his time with vast reverence for their great work, not forgetting, but not emphasizing, their weaknesses and limitations.

For the more formal and thoughtful observance of Washington's birthday an outline program is suggested here.

Decorations: The national colors; a reproduction in colors, if possible, of the Washington coat-of-arms (see any good history or a life of Washington); a portrait or bust of Washington; a picture of Mount Vernon; pictures illustrating scenes in Washington's life (crossing the Delaware, at Valley Forge, receiving the surrender of Cornwallis, saying farewell to his officers, taking the oath as President, etc.).

Singing: "America;" "God of our fathers, known of old," (Kipling's Recessional—effective as a solo or quartet); "God of our fathers, whose almighty hand;" "A Mighty Fortress is our God;" "To Thee, O God, whose guiding hand."

Recitations.

Addresses: "George Washington's message to our time;" "Washington's preparation for greatness;" "The eighteenth-century idea of patriotism;" "Washington—a study in self mastery;" "Washington, the Christian man in public life."

FOR THE SUNDAY NEAREST WASHINGTON'S BIRTHDAY.

Song Service.

Prayer, by leader or pastor.

Scripture lesson.

The leader speaks: "The Christian Citizen."

Hymn.

A member speaks: "George Washington's influence on the national life of to-day."

Another member speaks: "What can we do for the cause of Christian citizenship in our own community?"

Testimonies: "How my religion and my patriotism help each other;" "My idea of Christian duty in public affairs;" "What can I do to help make this a Christian nation?"

Brief prayers.

Hymn, "America."

The League benediction, or this:

"Render therefore to all their dues; tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor." "Owe no man anything, but to love one another: for he that loveth another hath fulfilled the law." (Rom. xiii, 7, 8.)

The prayer service at the close of the testimonies may be made very helpful. Encourage general participation. Call for prayers of thanksgiving, of confession, of petition. We have much to be thankful for—national and personal blessings, freedom, and the privileges of

citizenship. We have much to confess—national and personal failure, indifference to the highest needs of our community, State, and nation, the widespread commercializing of civic ideals. We have much to ask—for a sounder Christian patriotism, for courage to carry Christian principles into public affairs, for grace to urge the claims of Christian citizenship on all who bear the Christian name. If possible, at least fifteen minutes should be given to this part of the program.

Get a soloist or quartet to sing Kipling's "Recessional." It can be found in "Gloria Deo," or the Christian Endeavor Hymnal. Other appropriate hymns are "God bless our native land;" "America;" "To Thee, O God, whose guiding hand;" "God of our fathers, known of old;" "A Mighty Fortress is our God;" "Battle-hymn of the Republic."

ANNIVERSARY-DAY.

From the first the Epworth League has made much of its birthday. May 15, 1889, will always be an epochal date because of the far-reaching work which was completed on that day. To keep the day in remembrance, the custom has been established of observing May 15th, or the Sunday nearest it, as Anniversary-day.

Most Chapters observe the day on the nearest Sunday, and the special program which is prepared every year is arranged with this fact in mind. Let it be set down here, then, that one important element of the celebration—the Anniversary Program—is always within reach of even the smallest and weakest Chapter. The program is usually sold at one dollar per hundred copies, including the necessary supplements. The theme of this program is changed with succeeding years, but it provides a most convenient and interesting aid to the proper ob-

servance of the day. And it is planned so as to be within the powers of any Chapter of the League.

Anniversary-day in many places has come to be fully recognized as Young People's Day, and the exercises of the whole day are arranged accordingly. The pastor usually throws himself heartily into the work, and gladly avails himself of the opportunity to render special service to the Chapter. For it is not only a kindness to his Epworthians, but it is for the time an enlargement of his own sphere of influence, and in almost every case he takes this view of it.

The celebration of Anniversary-day should begin early in the morning. If there are Comrades of the Morning Watch in the Chapter, they should arrange to observe the Watch together, inviting all others who will to join them. This is not a new plan, of course, being simply a variation on the idea of the Sunrise Prayer-meeting, but it links the service to an organized movement within the League, and affords a means of extending the usefulness of that movement.

For the early service ought to be such that it will recommend the Morning Watch to many who have not before adopted it. If there are no enrolled "Comrades" in the Chapter, hold this service, nevertheless.

The Chapter may properly ask the pastor to make his morning service bear directly on some phase of the Young People's movement. There should not be the slightest attempt to interfere with the pastor in the treatment of the theme, but if he is willing, as of course he will be, to prepare a special Anniversary Sermon, the Chapter should show its appreciation by attending in a body. Perhaps a special section of the Church may be reserved for the young people.

The preparations for the evening service should begin

at least a month before Anniversary-day. The special program should be secured in sufficient quantity to supply all who are likely to attend. The supplements will provide the material for the various speakers, and the program proper will contain the special music.

The proper program committee for this Anniversary-day is the Cabinet. Call a meeting as soon as the programs arrive. Plan the work promptly.

The speakers' parts should be memorized. This can not be emphasized too strongly. The difference between memorizing and reading makes the difference between a good program and a failure. People can not be interested in a program which is read.

Most of the songs provided in the program will probably be new to the Chapter and several rehearsals will be necessary. Organize a choir for this purpose if you have not a League choir already.

The Fourth Department will have seen to the decorations, which, while they need not be either expensive or extensive, should be really decorative, and in the best possible taste.

During the evening there should be opportunity given for a summarized report of the work the Chapter had done in the past twelve months. The President should make this report.

The Herald canvass should be in charge of the Fourth Vice-President. Copies of the paper should be displayed, and subscriptions taken.

The offering should be devoted to the general purposes of the local Chapters. It will be a good time to secure funds for whatever special work the Chapter has on hand. It is understood, of course, that at least one dollar of the amount is to be sent to the Epworth League headquarters (or two cents a member, if the member-

ship is over fifty), unless this money has already been sent in. The Treasurer should remit the amount promptly, if possible, on the morning following the collection to the Assistant Treasurer at Chicago.

The day ought not to be closed without an earnest and personal invitation to all of the young people of the Church to identify themselves with the Epworth League and with the work which it is doing. Oftentimes membership application cards may be used to excellent advantage.

After the installation, the members of the Chapter will join the officers at the altar, and, kneeling, will sing some hymn of consecration. This should be followed by the dedicatory prayer offered by the pastor or some member previously appointed.

The pastor or Chapter President should have charge of the service of dedication, except where the installation of officers precedes the dedicatory service. In that case the pastor alone should have charge of both services.

Signalize the day by the inauguration of some new enterprise, as suggested in the paragraphs which appear under the heading "Some New Departure," on page 403.

The beginning of some new and really necessary work by the Chapter on Anniversary-day will save the day from being a mere "hurrah" time, filled with nothing more abiding than frothy enthusiasm. And the new work will have the advantage of a good start, widespread interest, and the backing of the Chapter, the Church, and the community.

IF NOT THE SPECIAL ANNIVERSARY PROGRAM?

If, for any reason, it does not seem best to use the special program, there are several other ways of emphasizing the importance of the day. The idea of ig-

noring the day should not be entertained for a moment. Perhaps the pastor may be willing to devote the evening service to a consideration of the young people's work, preaching a special sermon to them, or traversing the ground suggested by "The Justification of the Years," (page 15).

As a part of any work decided upon, the Junior work, the report of the Chapter for the retiring year, the program of the new year's work, and *The Epworth Herald* canvass should be introduced.

In many places it will be possible to secure a member of the District or State Cabinet to give the address of the evening; or some near-by minister may be secured through the co-operation of two Chapters in the exchange of pastors for the evening.

When any of these plans are used, let the regular Epworth League meeting be dispensed with, and all energy and interest concentrated on the public service. Emphasize in every possible way that it is an Epworth League meeting. Simple but attractive decoration should be used, and the Epworth League colors should be prominently displayed. The program may be utilized to secure new members. There is no better time for this than an hour in which the value, dignity, and helpfulness of the Epworth League is being especially emphasized.

It may be found practicable to present a statement of the special work now being urged and prosecuted in our Epworth League Chapters. The various activities which have been so profitable in so many places may well be emphasized at this time. Speak of the great progress made in Bible study; the remarkable spread of the mission study movement; the work of individual evangelism through the Fellow Worker's idea, and the use of the Fellow Worker's Covenant; the Morning

Watch; the Christian Stewardship enrollment; the new study courses in Christian Experience, Personal Evangelism, and in the various benevolences, and the work done in the Mercy and Help Department.

Ask several members to sum up in brief papers the work of the year in your Chapter. Subjects such as these will give opportunity to show the progress of the past twelve months: "The year's gain in Bible study," "What we have learned about missions," "The Chapter's aid in our spiritual growth," "How the Church has helped us," "What we have done for the Juniors," "Our Mercy and Help Work," "The Christian Stewardship revival," "Our influence on the community outside the Church," "The advance in social helpfulness," and "The intellectual profits of the year."

The report of the Chapter for the past year should be read by the retiring President. The program of the new year's work should be outlined by the President who has just been installed.

The pastor will install the officers, when the installation is made a part of the program. He should also have charge of the service of dedication, calling the members of the Chapter around the altar just before the singing of a dedication hymn, and leading in repetition of a dedication prayer. Make this part of the exercises as simple as possible. It should be profoundly effective if reverently done.

The Epworth Herald canvass should be in charge of a tactful member. A very brief statement of the value and interest of the paper may be made, after which the attention of the congregation should be called to the terms of subscription. Distribute sample copies at the close of the service.

The following program will serve as a foundation

for the exercises. Of course, the more variety that can be introduced the better, if it does not destroy the unity of the service:

Song service.

Prayer.

The leader speaks, "Our Chapter—its purpose and work in the past year."

Prayer.

Brief addresses by members. (See subjects on page 396.)

The claim of *The Epworth Herald*, and canvass for new subscribers.

Installation of officers.

Dedicatory service.

The League benediction

In a small Chicago Chapter, where many of the members are young and have not yet learned to take much active part in the meetings, the Cabinet decided to celebrate Anniversary-day by having an "Encouragement Meeting." On the previous Sunday it was announced that every one was expected to bring something in written form, telling how the Epworth League had helped him during the past year. In order to give the members some idea of what was meant a list of suggestions was read as follows:

Would your life have been different if there had been no Epworth League Chapter in this Church? How?

Has any particular meeting helped you especially?

Has any meeting helped you? How?

Has any one of the library books helped you?

Have you stopped any bad habit or started any good habit because you have attended the League?

The papers were not to be signed, but they were collected, shaken in a hat, and then re-distributed, so that

each one would read another's paper. The plan worked very well, and many who had never before done anything more than recite a verse of Scripture wrote something definite about themselves. Such papers as the following were received:

"One of the members helped me to give up the cigarette habit."

"I want to tell you that I have started to be a Christian"—from one of the most bashful girls in the Chapter.

"The song, 'He holdeth the storm in His hand' has cured me of a terrible fear of thunder-storms," etc. The other responses were quite as practical.

FOR THE SUNDAY NEAREST THE FOURTH OF JULY.

Before the meeting write at the top of the blackboard the two words, "Righteousness," "Sin," drawing a line between them down the center of the board. Ask five or six members to be ready to speak, each one giving an example of righteousness in our national life, such as negro emancipation, the rescue of Cuba, the banishment of lotteries, the Red Cross, universal education, fifteen churches a day, the abolition of the canteen, the quickening of the social conscience, the gains of temperance. Ask five or six to be ready to speak in the like manner on great national sins, the American saloon, our misgoverned cities, the neglected slums, the worship of money, the Mormon disgrace, the divorce evil, the degradation of the day of rest, the widespread passion of gambling, the growing hatred between employer and employed. Confine each speaker to one minute. As they speak, put in the proper column the word or phrase which describes each theme. Then call for additions to the list, on either side of the central line.

Ask some one to read or repeat Lincoln's Gettysburg speech.

Drape the speaker's stand with a flag, and place the Bible on the top.

Singing: "Battle hymn of the Republic."

Prayer, by the leader or pastor.

The Scripture lesson.

One-minute talks on "Things that shame us."

Singing.

General testimony, following the lead of the one-minute talks, and answering the question, "What can Christian citizens do?"

Prayers: of thanksgiving for national sins, of supplication, for God's guidance of the nation, of petition for strength to be Christian citizens.

Singing: "America."

The League benediction.

INDEPENDENCE-DAY.

The Epworth League has no mission to celebrate the glorious Fourth in the stereotyped and meaningless fashion which is nowadays so popular. That will be attended to with a vigor worthy of a better method. But it has a call to a better thing,—to the work of making Independence-day a day of genuine patriotism and renewed devotion to the highest ideals of American citizenship.

Plan for a celebration. Begin long before the day, and make your preparations as varied and complete as your resources will permit. Enlist everybody in the work. Co-operate with all the other young people's societies, the Sunday-schools, the fraternal orders, the G. A. R., the Sons of Veterans, and everybody else who can be interested in a really patriotic celebration.

Provide all the fun-making and noise-making events you choose, the more the better, so long as they do not obscure the real purpose of the day.

The central point of the celebration is the speaking. Get the very best orator you can find. Be sure he is not a mere mouther of braggadocio. On the other hand, do not invite a gloomy-hearted, dyspeptic prophet of national calamity. The Fourth of July oration should be hopeful, yet frank enough to recognize the nation's dangers; it may leave out some of the old flights of patriotic rhetoric in order to make room for the plain statement of the Christian citizen's plain business in politics and civic life, and it must exalt above all things the Christian ideal of national and individual conduct.

Here is a program which will furnish a hint or two, out of which the particular program you need may be evolved.

6 A. M. Flag raising, with an Independence-day salute. (Let your cannonading, or whatever substitute for it is adopted, be wholly in charge of a competent and careful individual.)

10.30 A. M. Procession to park or grove, with a float or two, organizations in uniform, citizens afoot, mounted, or in carriages, "thirteen original States" represented by young ladies in costume.

Upon arrival at speaker's stand:

Hymn, "America."

Prayer.

Reading of the Declaration of Independence. (Be careful to choose a good reader.)

Patriotic song by "the thirteen States."

Flag drill.

Recitation, "Liberty Bell."

Adjournment for dinner, picnic fashion.

2 P. M. The orator of the day.

3 P. M. The games and sports.

9 P. M. Co-operative fireworks. (By uniting forces on the fireworks the smallest community may have a display that will astonish the natives.)

THE RALLY DAYS.

These days, on which special attention is directed to the definite plans of study and work which the Epworth League presents each year, ought to be observed, not merely with enthusiasm, but with an intelligent enthusiasm.

Bible Study Rally-day is fully considered with the other work of the First Department on pages 23 to 149; mission study Rally-day has adequate discussion in its place with the work of the Second Department, pages 150 to 235.

After the summer's inevitable slackening of effort, many Chapters find it profitable to set a day, usually in September, to mark the resumption of full Epworth League activity. Why should not your Chapter do this? Perhaps it is just the stimulus it needs to start vigorously on the carrying out of the year's program.

The Epworth League year begins now. In a few weeks the Bible study classes will be hard at work. Some mission study and other study courses will be planned for the winter. There are inviting fields waiting to be entered, where half a dozen sorts of courageous labor may be done. What will your Chapter do? What will you do as an individual Christian and Epworthian?

You will not need any new supply of courage to do nothing. That can be done usually by the most craven-hearted weakling. Perhaps you have found out how easy

it is to be idle. And how profitless as well. You may have felt in your own soul the woe that comes to those who are at ease in Zion.

Then do something. Remember that every Christian is called to service, and that service is not condescension. God's great service to us did not grow out of the fact that He pities us, but out of the fact that He is God, and Divinity is service. The more we serve, the more godlike we are.

What shall you do? The same old things your Chapter has been doing from the beginning? Yes, if they are profitable. Do not be like the Athenians, carried away by mere novelty. But yet do some new thing also. Consider how many of your Chapter members are active members only in name; how many associate members have very little association with you. Remember that your ideal should be, "To every man his work," and to every woman, too.

Find something worth doing. Do not be satisfied to polish your buttons. Do not fritter away time and talents on things that are not worth while, or that could better be done by some other sort of society. Let your work have definite relation to the aims and ideals of the Epworth League.

As to the specific things to choose, there is a wide range. You can suit all Christian tastes and capacities. Here is a mere hint: start a Bible study class, or a mission study class, or a class in one of the new study courses. Enroll all you can as Christian Stewards, and as Comrades of the Morning Watch. Adopt the Station Plan. Get into new avenues of Mercy and Help work. Take up some form of literary work. Plan some constructive and helpful social activities. Search out some new way of co-operating with the pastor, and ask him

to help you in the search. Ask yourselves if there is not some assistance you can render the cause of better citizenship. Get into line in the fight against intoxicants. Tell the pastor he may count on you to help in the revival meetings, and in the preliminary home prayer-meetings leading up to the revival.

And, having found something, or several things, that need to be done, do not hesitate because they seem too great for you. Remember whose servant you are, and what He has promised. Read the charge to Joshua in the first chapter of the book of that name. Thank God that He has shown you a task—not only worthy of you, but worthy of Himself—and go about the doing of it as unto the Lord.

A Cabinet meeting should be held a week before this "Fall Opening" meeting, if possible. If the Cabinet decides to take up some new form of work this year, there can be no better time to announce it than now, and to enlist the co-operation of every member.

In case this is done, divide the time of the meeting into three parts: the first, for the discussion of the topic in its larger and more general aspect; the second, for the representation and explanation of the new plans; and the third, for some brief but earnest and definite moments of solemn dedication to and acceptance of the new work.

SOME NEW DEPARTURE.

Do you wonder what the "new thing" may be? Look over the list below, and see if you are doing everything it suggests. If not, take up one or more of the enterprises named, and put your Chapter after them in real earnest, of course being careful to neglect no fruitful work already under way.

A Fellow-workers' Band. The Central Office, 57 Washington Street, Chicago, will furnish the forms for the Fellow-Workers' Covenant. Secure as many signers of the covenant as possible. Then work together for the purpose the covenant is designed to secure. Unite, combine, co-operate.

A class in the study of Christian Experience, and another in the study of Personal Evangelism. These two highly important and closely related subjects are now provided with brief but exceedingly useful courses of study.

The Bible Study Class. There are three courses now available, each of them covering a year's work, and the three providing a complete survey of the Bible in three years.

The Mission Study Class. The third Sunday in October is Missionary Rally-day. Write to the Young People's Department of the Missionary Society, 150 Fifth Avenue, New York, for information concerning the work.

The use of the Morning Watch Enrollment. This is a method of using the early morning hour for Bible reading, meditation, and prayer. Ask the Central Office about it.

The Christian Stewardship Enrollment. This is a plan for those who believe—and who does not?—that the Christian is a steward, a trustee, of all he possesses. The Central Office will explain it fully.

The Station Plan. By adopting this plan your Chapter will come into direct communication with some missionary in the foreign field, in whose support you share. Information will be gladly given you by the Station Plan Office, 150 Fifth Avenue, New York.

Co-operation with hospitals and deaconesses. The number of institutions under deaconess control, and institutions for the relief of all manner of distress, is constantly increasing. They have many needs. Ask your pastor what institutions are so situated that you can easily get into touch with them, and help them.

A reading college. The hints given on page 304 tell how easily this admirable plan can be worked. It has been a notable success in big Chapters and in little, in city and in country. How do you know it would fail with you?

A lecture course. On pages 299 to 302 you will find a well-digested plan for a successful lecture course. Why should not your Chapter have some such provision for winter-evening recreation and instruction?

A reading-room. Perhaps you are in a community where there is no public reading-room, and no place where the young men and boys can gather for an evening of pleasant and innocent amusement. Why not establish a reading-room, with a social-room adjoining, furnished with good periodicals and books, and some harmless games?

Systematic visiting. Do you know the people in your neighborhood? Have you found all the recruits for the League and the Sunday-school that the community affords? Has your Mercy and Help Department a working knowledge of the people who should be reached and helped? Look up the suggestions on this subject on pages 239 to 247.

The missionary libraries. Put them in your League room, if you have not already done so. Each library costs \$10 and is worth \$20. This work will admirably supplement the work of your mission study class.

OLD PEOPLE'S DAY.

It is easy to neglect the aged. But it is neither wise nor kind. "Old People's Day," observed as an annual Church festival, will do much to repair past neglect, and prevent future slighting of those whose life-work has been bravely done, and who are now a little aside from the main currents of life and affairs.

The Epworth League is the proper organization for the management of this day. The tribute which youth pays to age is always grateful to the aged, and graceful in the young.

The proper observance of Old People's Day calls not so much for special talent as for genuine affection and interest. But careful preparation must be made.

First, fix the date. Some prefer an early summer date, about midway in June. But most Chapters have found the fall more convenient, and the season possesses a certain natural appropriateness which will find expression in the decorations, the music, the addresses, and the emotions of the guests.

Make a careful census of the community. If yours is the only Church, put all the old people on the invitation list. If there are other Churches, it may be thought best to confine the list to the families connected with your Church, though even in that case invitations are not to be restricted to the Church membership. There are many old people, not members of the Church, to whom the invitation would bring unmeasured happiness.

Send a written or printed invitation to every person on the list, at least a week in advance. If any age limit is fixed, do not set it below sixty years. Perhaps sixty-five is better. At sixty-five there is usually no sensitiveness about being called elderly, while people under sixty

are often in the prime of their powers, and do not care to be counted old.

Carriages should be provided for all the guests, if possible. If that can not be done, be sure that there are carriages for those who could not otherwise be present. Of course there will be careful and interested drivers, so that no timid guest need hesitate about the trip to and from the church.

If the day is observed in the early summer, flowers will be abundant, and they should be freely used in the decorations. If a later date is chosen, the decorations may include autumn leaves, ripe grain, and the fall flowers, especially the old-fashioned sorts. With these, use the League colors, and a flag or two. Have a bouquet ready for each guest.

The old-time hymns will be sung, of course, and to the old-time tunes. Do not leave the selection of hymns to the last moment. Ask some of the old people to suggest the favorite hymns of their youth, and be careful to get the music. Some of our modern choirs can not, without the music, sing such hymns as "O Thou in whose presence my soul takes delight," or "How tedious and tasteless the hours," or "Jesus, my All, to heaven is gone."

The pastor will preach an appropriate sermon, or perhaps some aged minister can be selected for that service. Some good themes are: "The pilgrimage of life," "The old paths," "Fruit in old age," "Growing old gracefully," "The pathos of an old age without faith."

At the close of the sermon, shall the service end? No, the Lord's Supper may be administered, or a Love Feast conducted, or an old-time class-meeting held. Whatever is done, let it be arranged so that the guests of the day shall be considered and provided for first.

Many Chapters find it profitable, in connection with Old People's Day, to hold a week-day reception, preferably in the afternoon. The same decorations will serve, in part, and others may be added. The room may be made cozy with rocking-chairs, rugs, and cushions. Two or three short addresses, more or less reminiscent in tone, some good music, and dainty refreshments, will make an attractive program. Perhaps letters from former residents may be read.

Old People's Day will fail of its large purpose unless its spirit is projected into the ordinary life of Chapter and Church. Through the year there should be occasional calls on the old people, and frequent reminders that they are loved and revered by the younger people of the Church.

THANKSGIVING-DAY.

Thanksgiving-day is, first of all, a religious festival. Otherwise it would have no justification. The very name pre-empt's the day for the expressing of gratitude to God.

Of course, it is not blameworthy that we have made the day a very human festival also. It is properly a feast day, since the right enjoyment of God's material gifts is one way of being thankful for them. But neither dinner nor play properly shows forth the spirit of the day, unless the distinctively religious side of the occasion is put first.

It has become difficult to arrange for a Thanksgiving service in the church. Many pastors have tried to hold such services, and, after several failures, have fallen back on the expedient of union Thanksgiving services, most of which are no better attended than the denominational attempts which preceded them.

But what one man can not do, a group of interested and resourceful young people can do. The pastor can provide the sermon, and his young people, if they will, can provide the congregation. Let the pastor and his Epworthians get together. They can devise a new dress for the old observance, and it may be made popular once more go to church on Thanksgiving morning.

Relieve the pastor of all the details of the service. Let him have the opportunity to put into a thirty-minute sermon the best that is in him for this occasion. Tell him if he will provide a message you will see that he gets a hearing.

Prepare special music. Work with and through the the leader of the choir, and get the singers to pledge their presence at the service. Usually, you know, singing at a Thanksgiving service is pretty uncertain, but nearly always doleful. If you can promise reform in that direction you will have already interested some people.

Decorate the Church. Make it bright with flowers and potted plants, with the national colors, and with the colors of the League. Provide a little buttonhole bouquet for everybody who comes. Post ushers at the doors to welcome the people as they come.

Advertise. The media of advertising are numberless,—cards, dodgers, newspaper notices, window posters, postal cards, printed invitations, but a living, walking advertisement is the best of them all. Recommend the service. Ask people to recognize it as part of their Thanksgiving program. Invite them to bring their guests. Promise—and keep your word—that the service shall last exactly one hour, and that by twelve o'clock all may be on their way to the turkey.

The offering at this service should be used for charitable purposes. If the Chapter is providing Thanksgiving dinners for those who have special need, the money may properly be used for that. Otherwise, the Mercy and Help Department will know what to do with it.

CHAPTER XIII.

CEREMONIAL OCCASIONS.

It is entirely Methodistic to make much of occasions. John Wesley advised it, and took his own advice. We are wise when we take it also.

Installation and reception services, when carefully and understandingly conducted, are always profitable. They impress everybody with the seriousness and dignity of the work. They put the stamp of value upon the Epworth League's business. Membership and official responsibility in the League are things of privilege and honor, and ought to be so regarded.

It is not necessary that the same form be always followed. Often a new form may be improvised, or additions may be provided to suit special conditions.

In the installation service the exercises may be enriched by brief addresses from leaders in other departments of the Church work, such as class-leaders, stewards, trustees, Sunday-school superintendents, workers in various ladies' societies, etc.

At another time the President-elect may speak, followed by the Vice-Presidents in turn, each one emphasizing the scope of the work committed to his department.

Sometimes symbols of the departments may be used effectively: a gavel for the President, a Bible for the First Department, a torch for the Second, a flower for the Third, a copy of *The Epworth Herald* and a wreath

for the Fourth, a pen for the Secretary, and a purse for the Treasurer.

RECEPTION OF NEW MEMBERS.

President.—You have been duly elected to membership in our Chapter of the Epworth League. In welcoming you to its fellowship, we wish to state its object and aims, and to hear your pledge of loyalty to its spirit.

What is the object of the Epworth League?

Response.—The object of the Epworth League is to promote intelligent and vital piety in the younger members and friends of the Church, to aid them in the attainment of purity of heart and in constant growth in grace, and to train them in works of mercy and help.

P.—Will you strive to realize this object?

R.—I will.

P.—Into how large a fellowship do you desire to enter?

R.—I desire a league offensive and defensive with every soldier of Christ.

P.—What is your duty to the Church?

R.—We live to make our Church a power in the land, while we live to love every other Church that exalts our Christ.

P.—Our motto is "Look up, lift up." Will you make this your motto?

R.—I will.

P.—We understand that you desire to become an active member of our Chapter.

R.—I do.

P.—Will you earnestly seek for yourself, and do what you can to help others attain, the highest New Testament standard of experience and life?

R.—I will.

P.—Will you abstain from all those forms of worldly amusement forbidden by the Discipline of the Methodist Episcopal Church?

R.—I will.

P.—Will you attend, as far as possible, the religious meetings of the Chapter and Church, and take some active part in the same?

R.—I will.

P.—In the name of our Chapter and of the Epworth League I extend to you the right hand of fellowship, and welcome you to membership in this great body of Methodist young people. (I take pleasure in assigning you to the Department of), and I trust our fellowship may be mutually profitable to ourselves and a blessing to the Church.

GRADUATION OF JUNIORS.

(They assemble in front and are presented by the Junior League Superintendent.)

Pastor.—You have now reached an age entitling you to membership in the Epworth League. Before transferring your membership thereto, we wish to question you upon the work you have done in the Junior League.

Have you read the four Gospels and Acts and Epistles, and answered the questions thereon?

Response.—We have.

P.—Have you finished the course of study prescribed for the Junior League, and received certificate and seals for the same?

R.—We have.

P.—Will you repeat the Apostles' Creed?

R.—(Juniors repeat the Apostles' Creed.)

P.—Repeat the Ten Doctrines of Grace as held by the Methodist Episcopal Church.

R.—(Juniors repeat Ten Doctrines.)

P.—The President of the Epworth League will now question your knowledge of the purpose and pledge of the Epworth League.

From this point use the form for the reception of new members.

INSTALLATION OF CHAPTER OFFICERS.

(Officers present themselves before the pastor in order.)

Pastor.—These persons have been elected or properly appointed as officers, and the President-elect has been approved by the Quarterly Conference.

(To the President-elect.) You have been elected to the chief office of the League. It will be your duty to conduct the affairs of the League; to interest yourself in all the details of its organization and work; to counsel with all departments, and to be a pattern for their inspiration; to preside in the Cabinet and business meetings; and to represent the Epworth League in the Quarterly Conference.

(To the First Vice-President.) You have been elected to the office of First Vice-President. You thus become superintendent of the spiritual work. Your duty will require you to arrange for the regular devotional-meeting of the Chapter and to look after the spiritual welfare of the members, inviting those who are interested to join the classes of the Church. To you will be committed the work, if possible, of organizing and training a personal workers' class, and a class for the study of Christian experience. It is also your duty, at least once each year, to present the subject of the Morning Watch Enrollment; to interest the young people in systematic daily study of the Bible; to appoint a committee on

Bible study, if necessary; to conduct devotional-meetings for special classes of persons, such as sailors, railroad men, etc., to help the Superintendent in building up the Sunday-school; and to foster the interests of the Junior League.

(To the Second Vice-President.) Unto you is given the work of the Department of World Evangelism. You are to endeavor to interest our young people in the missionary and other benevolent interests of the Church; to enlist the members in the systematic study of Christian missions; to circulate the missionary libraries and literature; to arrange for monthly meetings of the Chapter; to circulate a Cycle of Prayer for world evangelism; to present the claims of Christian Stewardship; to interest the members in the systematic study of Christian Stewardship; and to seek to enroll the members in the Christian Stewardship Enrollment. You shall continually keep before our young people the aim of this department as embodied in its motto, "The world for Christ in this generation."

(To the Third Vice-President.) You have been elected to the Department of Mercy and Help. It will be your duty to arrange for the systematic visitation of the members of the Chapter, the sick of the neighborhood, the aged, and the newcomers to the community. You shall interest the Chapter in the charities of the place, and plan to give aid when needed. It will be your duty also to promote a campaign of temperance reform and signing of the pledge, the circulation of temperance literature, and, if possible, a temperance study class; to have charge of the social purity work, tract distribution, and kindred activities. All kinds of charitable work, when undertaken by the Chapter—such as visiting hospitals, nursing, distributing flowers, start-

ing industrial schools, conducting employment bureaus, coffee-houses, day nurseries—will be under your care.

(To the Fourth Vice-President.) You are assigned to the Department of Literary and Social Work. It shall be your aim to give stimulus and direction to general Christian culture, and to do what you can to quicken the intellectual and social life of the members of the Chapter and of our community. It shall be part of your duty to instruct the membership of the Chapter in the doctrines, polity, history, and present activities of the Methodist Episcopal Church and other denominations of the Church universal; to open, if practical, libraries, reading-rooms, artrooms, night schools, and the like; to arrange for lectures and literary gatherings; to extend the circulation of *The Epworth Herald* and the other publications of the Church; to be on the outlook for new members, and be ready to receive them and introduce them at all the meetings of the Chapter; to have charge of all music of the Chapter except that of the devotional-meetings; to provide flowers for the pulpit, and ushers when needed. Picnics, excursions, and all social entertainments shall be under your care.

(To the Secretary.) As Secretary, your duty will be to keep the records of the meetings and of the membership; to attend to the correspondence and to aid the President and department heads to prepare notices, letters of removal, and to keep the District and General League Officers informed as to the status of the work in the local Chapter.

(To the Treasurer.) Into your keeping are committed the financial interests of the Chapter. You are to collect the regular dues; take the special collections; disburse the money for current expenses; and perform such other financial duties as may be imposed upon you. It is also your duty to forward to the Assistant Treas-

urer of the Epworth League in Chicago, Ill., during the month of May, in each year, the sum of one dollar, if the membership of the Chapter is fifty or less, and two cents per member if the membership is more than fifty, as your Chapter dues to meet the expenses of the general organization.

(To the Junior Superintendent).—It is your task, and a blessed one, to gather the boys and girls into the Junior League, and to secure their conversion to God and their training in the essentials of Christian faith and conduct. You are to teach with carefulness, to guide with watchfulness, to control with love, and to educate in the Spirit of Christ the children committed to your care. You will use the courses of study wisely, and prepare your members for transfer in due time into the senior organization, where they may continue the upright and useful lives begun under your influence.

Fellow members: You have heard in outline a statement of the work upon which you are now to enter. Will you discharge the duties committed to your care as you have opportunity and to the best of your ability?

Officers.—I will.

Pastor.—I will lift mine eyes unto the hills, from whence cometh my help.

Officers.—My help cometh from the Lord, which made heaven and earth.

P.—Say not ye, There are yet four months, and then cometh the harvest? Behold, I say unto you, lift up your eyes and look on the fields; for they are white already to the harvest.

O.—We count not our lives dear unto ourselves, so that we may finish our course with joy and the ministry which we have received of the Lord Jesus to testify the Gospel of the grace of God.

P.—If any man lack wisdom, let him ask of God, that giveth to all men liberally and upbraideth not, and it shall be given him.

O.—Thou wilt show me the path of life; in Thy presence is fullness of joy; at Thy right hand there are pleasures for evermore.

P.—Delight thyself also in the Lord, and He will give thee the desires of thy heart.

Pastor's address: Having been elected or appointed to fill these responsible positions for the ensuing six months (or "year," as the case may be), much of the success and strength of the work will depend upon you. You will need to plan for it, to work for it. You will need to inspire and assist all the other members, personally to entreat them, and to draw them into closer fellowship.

There are souls among you to be converted; there are erring ones to be uplifted; there are suffering ones to be relieved. You will need discretion, constant watchfulness for opportunities, and the continual presence of the Holy Spirit.

There is no activity in the Church, no movement of reform, in which you may not rightfully engage, for the upbuilding of Christlike characters. "Therefore, My brethren, be ye steadfast, unmovable, always abounding in the work of the Lord; forasmuch as ye know that your labor is not in vain in the Lord."

Consecration prayer.

Response by new President.

The Epworth League Benediction: Leader.—The Lord bless thee and keep thee.

Response.—The Lord make His face shine upon thee and be gracious unto thee.

All.—The Lord lift up His countenance upon thee and give thee peace.

INSTALLATION OF DISTRICT OFFICERS.

The Presiding Elders' District Convention should not adjourn until the new officers are publicly installed. In all but special cases the Presiding Elder should be invited to conduct the installation service.

Officers to be installed present themselves at the altar.
Singing.

Responsive service:

Retiring President.—“I will lift up mine eyes unto the hills, from whence cometh my help.”

Officers.—“My help cometh from the Lord, which made heaven and earth.”

R. P.—“They that sow in tears shall reap in joy.”

O.—“He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.”

R. P.—“The fruit of the righteous is a tree of life; and he that winneth souls is wise.”

O.—“And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.”

R. P.—“For we are laborers together with God.”

O.—“Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ.”

Presiding Elder (to the District President).—We rely upon you to superintend the work of the young people upon this district. Visit the Chapters, organize new Chapters, encourage all by letters, inspire the young people by your example, secure the observance of the Epworth League Anniversary, the promotion of Juniors, increased loyalty to the Church, and co-operation with the pastors on the part of the Epworth League members.

(To the First Vice-President.)—Realize fully the

spiritual aims of the Epworth League, assist the President in visiting the Chapters, encourage personal evangelism and spread the Fellow-Workers' Covenant, promote Bible study and the study of Christian experience, form companies of Comrades of the Morning Watch, and set forth by precept and example the highest New Testament standard of experience and life.

(To the Second Vice-President.)—Your task is to energize and direct the work of world evangelism. You will encourage and promote mission study and the study of the Church's manifold benevolent work, recommend and illustrate the blessedness of Christian Stewardship, and in all ways magnify the world-wide mission of every disciple of Jesus Christ.

(To the Third Vice-President.)—To encourage and systematize the varied work of Mercy and Help among the Chapters of the district, is one task of your department. The work of our Methodist hospitals and homes, and of the deaconesses, should receive your heartiest assistance, and sustained interest in and active support of the temperance crusade by every Chapter on the district should be your aim.

(To the Fourth Vice-President.)—To you is committed the task of encouraging the organization of reading circles, the circulation of *The Epworth Herald*, and the observance of the Epworth League College-day in all the Chapters in the district. There are diversions, both intellectual and social, which may be used in the name of the Lord Jesus. Direct the attention of our young people to them. Warn them of the paths of folly, reprove gently, cultivate the widest social intercourse and sympathy, and multiply occasions of social improvement.

(To the Secretary.)—Keep the records of the Dis-

strict Cabinet and of the Conventions accurately, and see that they are faithfully preserved and promptly turned over to your successor. Co-operate with the President in his correspondence, send out all notices promptly, secure a report from every Chapter Secretary, and carefully transmit the roster of officers to the Central Office of the Epworth League.

(To the Treasurer.)—Look carefully after the expenses of the District Convention, and insist that each Chapter shall contribute on Anniversary-day at least one dollar to the expenses of the general organization.

(To the Junior Superintendent.)—To you is committed a task which angels might envy, to interest every Methodist Church and home in the conversion of the boys and girls, and secure their membership in the Church, that every Junior on this district may be persuaded to read the Bible, complete the work required for promotion to the Epworth League, and become grafted into the Great Vine.

You have heard this brief enumeration of your duties. Will you faithfully perform them?

O.—We will endeavor to do so in the fear of God.

CHAPTER XIV.

THE EPWORTH LEAGUE PLEDGE.

THOSE who object to the pledge idea and plead for liberty do not realize that the pledge has positive moral value.

The dependence on the pledged word, on covenants, is well-nigh universal. It is insisted upon when a man changes his citizenship, or speaks in a case at law, or borrows money, or sells a farm, or enters upon public office, or gets his life insured, or joins a lodge, or imports dry goods, or is hired to teach school, or gets married. The world is moved by the two words which are implied in the League pledge, "I promise."

It is a recognition of the priceless gift of human freedom. No machine or beast of the field or star of the sky can say, "I will." Man can. He can map out a course and then, by opening his life to the right influences, and by his own powers, he can follow that course to the end. Let metaphysicians worry "the freedom of the will" as Towser worries a bone. We come out of every argument on the subject with the same emphatic conviction: "Nevertheless, I am free."

There is the secret of the pledge's value. It is a free person marking out a course. The purpose to follow that course is itself a moral impetus. The making of the pledge commits the maker. He has cut loose. He is a conqueror who has crossed the Rubicon. He is a discoverer who has burned his ships behind him. He

can undo it all,—but it is less likely that he will fail than if he had relied merely on getting over some kind of a course some time.

That does not fully state the case, either. As a matter of fact, a pledge like that of the Epworth League is always taken after the real promise has been given.

You can not honestly sign a pledge-card unless you have already taken the pledge in heart and mind. And why should a Christian hesitate to commit himself to this form of words? He has already committed himself to everything it stands for, or he is not a Christian.

The Pledge.

I will earnestly seek for myself, and do what I can to help others attain, the highest New Testament standard of experience and life. I will abstain from all those forms of worldly amusement forbidden by the Discipline of the Methodist Episcopal Church, and I will attend, so far as possible, the religious meetings of the Chapter and the Church and take some active part in them.

THE PLEDGE ANALYZED: CLAUSE ONE.

The first clause of the pledge is the life of it. It is no mere every-day contract. It is the announcement of a life purpose, a real “quest of the Holy Grail.”

In the legend the knight sought the cup of the Last Supper. He who takes this pledge to seek the New Testament standard of experience and life, is seeking a holier thing than the cup. He is seeking to drink of the cup of the Lord, it is true, but not in any outward seeming. When our Lord was besought to give great place to two ambitious disciples, He asked them: “Are

ye able to drink of My cup?" They knew not what they asked or promised. To-day's disciple who takes this pledge must know. He is seeking fellowship with Jesus Christ, the inner sacrament, instead of the vessel which held the wine.

The pledge is fully worded, so that there shall be no mistake. But it can be reduced to lower terms. "I will seek the New Testament standard"—there is but one standard in that Book, but we must understand it for what it is, a very high standard.

Let us paraphrase this part of the pledge. It can be re-stated in various forms. "I will seek Jesus Christ." None can live in the New Testament atmosphere without the New Testament life in him. And the life of the new covenant is given by the Christ, who sealed that covenant with His blood. So no one who is unwilling to be a Christian can take this pledge.

"I will seek the kingdom of heaven." The pledge does a great service in locating the kingdom of heaven here on the earth. There is no room for doubt as to the present-day bearing of the pledge. It is of the hour that is passing. But he who is keeping the pledge is really seeking to bring to pass the coming of the kingdom. The first sentence of the pledge recognizes this, and links salvation and service in an appropriate intimacy.

"I will seek power." There is no going to this warfare of pledge-keeping at one's own charges. The task is too hard, and the way is too long. If you are in search of the New Testament life you will need New Testament power to help you live it. "Ye shall receive power."

What is the New Testament standard? In the terms of the Master's own definition it is twofold. "Ye must be born again," and "A new commandment . . . that ye love one another, as I have loved you." In the terms

of the apostle to the Gentiles it is also twofold. "Be not conformed to this world, but be ye transformed," and "Use not liberty for an occasion to the flesh, but by love serve one another."

So it is linked in the pledge. "I will seek for myself, and do what I can to help others attain." Is it not wonderful how these two thoughts find each other and travel together? It is Christianity in a phrase—life and service. The two can not be divorced.

And in the Epworth League there is no effort to separate them. Rather do we put emphasis on personal evangelism as the service which is proof and outflowing of the inner life.

The Christian is by nature an evangelist. By the terms of his own conversion he becomes a preacher of salvation to others. He is pledged to that work in the moment of pardon for sin and the imparting of the new life. So it is no new obligation he is assuming when he promises to help others attain the standard of life which he seeks for himself.

CLAUSE TWO.

The rest of the pledge follows as a matter of course. It is merely an expansion of the first clause by going into details. These details are good for information and guidance, but the first part of the pledge has the root in it.

"I will abstain." Surely the new life has its negative side. There are some things a Christian will not do. It is not claimed that this clause is exhaustive. It is merely illustrative. Your abstinence will go far beyond these things that are named. Every Epworthian will add a longer catalogue of things which are on forbidden ground for him. His catalogue will include many things in themselves harmless, for in every life it is

possible to say of lawful things: "All things are not expedient. What is the best thing to do?" The answer will exclude many a good thing which might otherwise have been included.

CLAUSE THREE.

"I will attend." This is a somewhat narrow clause, relating to only one side of the new life—that side which touches the Chapter and the Church. So far as it goes, it is a great help. It insures a prosperous devotional-meeting, and an inspiring preacher. For these things are much more dependent upon interested attendants than is generally supposed. It is not the preacher who makes the Church, nor the leader who makes the meeting. It is the people. The history of many a community has chapters which illustrate this truth. The people have sustained the Chapter in spite of poor leaders, and have made the sermons of a prosy preacher actually inspiring because of the inspiration of their listening and their prayer.

THE HIGHEST STANDARD.

There are those who think that the word "highest" in the Epworth League pledge indicates that "high" and "higher" Scriptural standards exist, which are a little lower than the "highest." But not so. There is in the New Testament only one standard of living. "Highest standard" and "New Testament standard" are equivalent terms. The highest standard is also the lowest. Saint Paul said in one place: "As ye have therefore received Jesus Christ the Lord, so walk ye in Him." That is, the Christian life should never get below its beginning. We received Christ Jesus by acceptance of His pardon, and by complete surrender to His will. Anything less than that complete surrender is too low a standard for the Christian.

Of course, there will be new knowledge of Christ in the daily doing of His will, and in that sense our standard will rise with experience. But always there must be the "Thy will be done" of the prayer that teaches to pray. There must be the steadfast purpose of loyalty to Christ, and there will be a growing eagerness to serve and obey Him. So the highest New Testament standard, though always the same in requirement, will become through the years a greater and more beautiful ideal, always calling us to fuller and holier life.

WHAT IS THE PURPOSE OF THE PLEDGE?

We narrow it when we think of it solely as a means to personal advancement in the Christian life. At the very outset, as we declare our purpose to seek the New Testament standard, we find imbedded in the sentence the social purpose of the pledge, the purpose to help others in the attainment of the same standard of experience and life which we seek for ourselves.

There lies the great Christian secret. No man liveth to himself. He that would save his soul shall lose it. No man can be saved while he seeks nothing beyond his own salvation. We are members one of another. "When a hand gathers food it does so for the whole body, itself included, and apart from the general nutrition of the body there could be no nutriment for the hand."

So the purpose of the pledge is to bind us to a plan of life that will bring us closer to God, and closer to our fellows; to make us better children of God at the same time as we become better kinsmen of our brethren in all the world.

WHO SHOULD TAKE THE PLEDGE?

Our pledge is not obligatory. Each Chapter may determine for itself whether it will adopt the pledge.

But there ought to be no Chapters without the pledge. Every Epworthian should take it. It was not left to discretion because of any doubt as to its wisdom or value, but because its framers believed in local self-government. One can be a Christian without taking the pledge. But it is impossible to be a Christian without, in substance, living the pledge. (Its four elements—life, service, abstinence, and duty—are part of the equipment of every follower of Jesus Christ.

DO YOU KNOW THE PLEDGE?

We venture to say that there are many active members of the Epworth League who have taken the pledge could not repeat it from memory. Some could not even give an intelligent idea of what it embraces. That is a pity. One of the first things which a Chapter should insist upon is that every active member become thoroughly familiar with the pledge.

There are several ways of aiding new members to memorize the pledge:

1. It should be printed in large type and hung up conspicuously in the room in which the Chapter meets.
2. It should be printed on the topic cards and other literature of the First Department.
3. It should be repeated in concert at least once a month in connection with the regular devotional-meeting.
4. It should be taken up by the Chapter, paragraph by paragraph, and fully discussed. A series of "evenings with the pledge" could be arranged. One evening could be devoted to the first clause: "I will earnestly seek for myself, and do what I can to help others attain, the highest New Testament standard of experience and life." Another evening to the second clause, and so on.

When we are left to our better selves it is natural to say "I will" to God, for what He offers is manifestly to our advantage. We should take it as a sign that there is something wrong with us when God's invitations seem to call us to unattractive lives. He who can find nothing winsome in the Gospel is most in need of it.

SOME PLEDGE QUESTIONS.

Is the pledge understood?

Is it kept when we are careful to stay just inside the letter of its requirements?

What are some gains of pledge-making?

What are some dangers which grow out of making the pledge?

How does injury come from failure to keep the pledge?

How much importance should be placed on the pledge?

Who should interpret the pledge for me?

Is the pledge a definite vow, or the setting of an ideal, towards which we may work by degrees?

How is it possible to keep the letter of the pledge, and violate its spirit?

Why is doing God's will the highest freedom?

What is the great difference between a servant and a friend?

What is the condition of becoming a friend of Jesus Christ?

REASONS FOR THE PLEDGE.

It is a confession of duty.

It is a help towards faithfulness.

It builds a fence around dangerous places.

It is the expression of our truest convictions.

It provides another bond of fellowship.

It is a practical and constant reminder of our obligations.

CONDUCTING A PLEDGE MEETING.

Post the pledge in a conspicuous place, and ask the active members to repeat it in concert at some appropriate moment during the meeting.

Use the blackboard for the questions given elsewhere. Keep the blank side of the board in sight until you are ready to call for testimonies. Then swing the questions around.

Ask half a dozen people to explain the "Reasons for the pledge."

Use the questions and other helps towards testimony as a means of getting the more backward members to take part. The others can do without these helps.

Be careful to encourage real testimony, that shall be personal and pointed. This is no subject for vague and general essays on abstract themes. Do not be afraid of the first personal pronoun, unless it runs too much to the stating of long-winded views and opinions.

Present the pledge. If you have already adopted it as a Chapter, seek to win the associate members. They ought not to remain associates a moment after they have once seen the beauty and the worth of making full surrender to God's love. If your Chapter has not adopted it, present it for adoption by individual members, and perhaps the Chapter will vote to adopt it as a result of this meeting. What better practical outcome could you desire?

HYMNS FOR A PLEDGE MEETING.

"Lord, I am Thine, entirely Thine."

"Prince of Peace, control my will."

"King of kings, and wilt thou deign."

"Walk in the light, so shalt thou know."

"O, for a heart to praise my God."

"Forever here my rest shall be."

"I am Thine, O, Lord ; I have heard Thy voice."

"My life, my love, I give to Thee."

"Faith of our fathers, living still."

"Take my life and let it be."

CHAPTER XV.

SUPERVISION, INSPIRATION, AND INSTRUCTION.

THE DISTRICT LEAGUE.

THE District League has its necessary place because of the essentially Methodist character of the Epworth League. The natural grouping of any sort of Methodist societies is the same; first, the pastoral charge; second, the district. This gives the same "sub-bishop" to the Epworth League organization that the Church already possesses. It provides the connecting link between the local Chapter and the general organization. There are Conference Epworth Leagues in some parts of the Church, and a number of State organizations are doing excellent work, while several of the General Conference Districts are organized and active. But the Conference, State, and General Conference District Epworth Leagues are not, strictly speaking, essential to the complete articulation of the League's work. In some places they work well; in others they are not advisable; in still others they are entirely out of the question. But the District Epworth League is essential wherever the Methodist Episcopal Church is in operation.

The District Cabinet is organized with the same list of officers as complete the local Cabinet, and each district officer has supervision over the corresponding officers in the various Chapters throughout the district. Each dis-

trict department head is the channel through which the information concerning the local Chapter finds its way to the District Cabinet and the District Convention. In many districts the District Cabinet makes more or less formal tours over the district, either as a body or individually, each member going in the interest of his own part of the work.

The District Cabinet has large importance as an organizing and reorganizing force. It should see to it that every charge on the district has an Epworth League Chapter, unless conditions plainly indicate that it is impossible. The dead Chapters and the dying must be revived. The members of the Cabinet may profitably visit each charge where such a Chapter is found, in a body, if they can give sufficient time to the work, co-operating with the pastor in looking up members and probable leaders to take charge.

Then when the reorganizing meeting is held it will be much easier to secure recruits for a new start than it would be if none but the faithful ones of the almost lifeless local Chapter should make the attempt. The Chapter doubtless failed because it did nothing to justify its existence. It can not be revived unless something is given it to do. Therefore start something when the Chapter is resuscitated. Start a Bible study class or a mission study class. Organize a class in Christian experience, or a fellow-workers' band. Present the Christian Stewardship enrollment. Enroll the members as comrades of the Morning Watch. Perhaps some temperance task is ready for vigorous effort. Set people to work. Get something going, and enlist the interest of the local Epworthians in definite work in their own Chapter, and, if possible, in things outside their own little community also. Link them to the great Church of which they are a part.

The work of the district organization continues the year through, but it comes to its highest tide of visible results in the annual district convention. Here the work of the Cabinet bears fruit that can be seen and tested of all men. Here the officers give an account of the way in which they have discharged the trust committed to them. Here old plans are reported upon and new plans launched. Here the Cabinet feels the pulse of the district and discovers why some things failed last year and what work is most likely to succeed next year. Here the Chapters come together and feel the *esprit de corps* which makes district work easy in the measure that it spreads among the Chapters and the members.

A SUGGESTIVE DISTRICT LETTER.

The following letter indicates, better than much description could do, the functions performed and the relation to the local Chapters assumed by a district organization:

The Indianapolis District Epworth League is unusually well organized. The District Cabinet attempts faithfully and with abundant success to help every Chapter on the district.

At the beginning of one year's work a letter was sent out to all local officers, from which we have made extracts covering all the themes that would be likely to interest other district and local office-bearers.

The Indianapolis District does not, of course, issue this as a "model" letter. Rather, it is a practical attempt to meet definite and important local conditions. As such it should have large suggestive value to all who are in the League's places of responsibility.

To the officers of the Epworth League Chapters of the Indianapolis District, greeting:

We desire to present to you at the beginning of the year certain of our aims and plans for the upbuilding of Christ's kingdom in this district and the prosperity of our Church and League, so that we may work in harmony with one another.

Will each officer receiving this letter please consider it as a personal letter from the member of the District Cabinet sending it, and especially that part relating to his particular department?

Motto.—Our district motto this year is "OTHERS."

Reports and Banner.—We have decided to continue the system of monthly reports. Reports will be asked of all officers except Presidents. We hand you herewith a supply of report-blanks for your department, sufficient for six months.

At the next district convention a banner will be awarded to the Chapter considered to be the best Chapter in the district. This will be decided altogether upon the written reports received. The number of members in the Chapter will be taken into consideration in giving credits, so that smaller Chapters will have equal opportunities with the larger to receive the banner. Faithfulness and promptness in making reports will count for much.

District Meetings.—The Cabinet is planning for several district meetings during the year, and we ask your aid in securing a good attendance from your Chapter.

There will be three institutes during the year, which will probably be held on the first Wednesdays in September, December, and March, as heretofore. That in September will be in six sections, at different churches. These

will be departmental meetings for the Departments of Spiritual Work, World Evangelism, Mercy and Help, Literary and Social Work, and the Junior Superintendents. The Presidents, Secretaries, and Treasurers will unite in one meeting. Many valuable suggestions will be made at these meetings, and you should not fail to attend your departmental meeting.

Early in October a reception will be given to the pastors of the district, at a church yet to be selected.

The second institute, in December, will be a meeting of the whole district at one church, and will be a study of the benevolences of the Church.

The third institute, in March, will be held in the form of group meetings, at churches in various parts of the district.

And a district convention will be held in May.

Chapters desiring to have any of these meetings at their churches should extend the invitation early in the year.

With reference to the particular work of the several departments, we desire to say:

Department of Spiritual Work.—Under the work of the first department your attention is called to the changes made by the creation of the Department of World Evangelism. The first department is relieved of all missionary work, but in place of it the Bible study classes have been assigned to the first department. Organize this branch of work as speedily as possible.

You are urged also to enroll your list of "Comrades of the Morning Watch" at once. All who will agree to devote the first waking moments of the day to Bible reading, prayer, or communion with God may be enrolled as members.

Also, for your soul's sake, and for the sake of the

spiritual welfare of those in your charge, you are urged to do some special work, either in cottage prayer-meetings with the sick or seekers after God, or in open-air work. Do such work in obedience to God, and you will reap a rich spiritual blessing for your Chapter. Enlist as many as possible in this kind of work.

Finally, let no devotional meeting go by without asking how many wish the prayers of the Chapter. Have your leaders put this question or do it yourself. You may be astonished at the results.

Department of World Evangelism.—The plan of this work is extensive and the field of labor broad. It will require much work to make its importance felt in this the year of its infancy.

At the earliest date possible send the name of your Second Vice-President to the district Secretary, in order that the district Second Vice-President may know to whom to send her communications.

It is hoped in the near future that a conference of all the Second Vice-Presidents may be held, where each officer will have an opportunity to give or receive knowledge in the work. Let us rally to this standard of evangelism, and, in undertaking this important work, seek to keep before the young people the aim of this department as embodied in its motto: "The world for Christ in this generation."

Department of Mercy and Help.—We believe the Department of Mercy and Help should continue this year the work done during the past year in the interests of our Methodist Hospital Fund. The goal which the senior Epworthians of the district hope to reach by October 1st, is \$1,000 cash.

The Children's Summer Outing Society hopes to do much of its work this summer through the co-operation

of our department, and asks that we hold ourselves in readiness to assist in this work as we are called upon to do so.

Department of Literary and Social Work.—The fourth department should be very active. It has not only the social interest to direct, but also the literary, which makes a much broader field for work.

The Epworth Herald should be an important part of the work. Why not make the subscription list larger than ever before?

Have socials as often as practicable; create a deep social interest; not socials for financial gain, but socials to save.

Make the work of this department plainly visible at each devotional meeting by ushers, flowers, special music, and special attention to visitors.

We ask for your hearty co-operation in the work thus outlined. We want to help you. Whenever you have use for us in your League work, use us. There are limitations to our ability, but not to our willingness. Yours in the Master's work,

THE DISTRICT CABINET.

THE DISTRICT CONVENTION.

The Conferences of Methodism are very largely the business meetings of a great and complex institution. They are necessarily cumbered with much serving. The Epworth League, with its minimum of machinery, has had opportunity to provide in its general gatherings for the cultivation of the spirit of fellowship, for the emphasis on the connectional idea, and for the conduct of exceedingly profitable "Conversations on the work of God."

The District President must cultivate the acquaintance of all the pastors and League workers in the district. Every week he will have occasion to draw on his knowl-

edge of these co-laborers. His correspondence will be a heavy item in his work, but it can not be neglected without damage to the activities of the district and of the several Chapters. This is especially true in connection with the district convention. The District President is commander-in-chief of that gathering. If he would marshal his forces effectively he must know them. All the work of the year has been enriching his stores of information and personal knowledge concerning the young people of the district. When the time to arrange for the convention arrives, this equipment of facts and the President's deductions from them, will have much to do with the successful building of the program.

Neighboring districts find it profitable to arrange for simultaneous, or, more usually, consecutive conventions. Sometimes all the districts of a Conference adopt this plan. It makes possible the securing of speakers from a distance who could not otherwise come. The expense is small, when shared by four or five districts, and the speakers follow a carefully planned schedule which allows for all minor emergencies and delays in getting from one convention to the next.

Building the Program.—The District Cabinet is usually the program committee for the annual convention. A Cabinet meeting should be called not less than four months previous to the date determined on for the convention. The first business is that of blocking out the programs, outstanding features, and deciding upon the general character of the gathering.

To this meeting a representative of the Chapter which is to entertain the convention should be invited, for many questions will arise which can be settled only by some one who is familiar with the local situation.

The great purposes of a district convention should be

kept in mind. It is intended to secure greater effectiveness in the work of the local Chapters, to discover and train League leaders, to push vigorously one or more of the various League enterprises to which the entire organization is committed, to emphasize and intensify the spirit of fellowship and unity among the Epworthians of the district, and to bear immediate fruit in direct evangelism and the spiritual uplift both of the delegates and of the members at home whom they represent.

These things remembered, go over all the available material, in themes and in speakers. Bear in mind that even the longest convention must have a time limit, and see that the program can be fully presented well within the time allotted. In the smaller towns and villages a two-days' convention is usually provided for, while in the larger places the morning, afternoon, and evening of a single day are all that can be given.

Decide on a "dominant note." Let the convention stand for some one specific thing. Of course a large variety of themes will be provided, but give one of them such importance and prominence that it will stand out above all the others. Next year the emphasis may be changed, so that in a series of conventions a variety of important and timely subjects will have been considered. With some such arrangement as this there will be no opportunity for people to say, when urged to attend the convention, "I went last year, and it was much the same as the year before, and the program seems to be about the same again this year, so I do n't care to go."

Put this "dominant note" into a sentence or a phrase that shall stick out in all the advertising of the convention until everybody knows it by heart and knows what it signifies, and then spread it across the convention room on a banner something after this fashion: "A Bible Study

Class in Every Chapter!" "Mission Study and Missionary Zeal!" "A Convention for Soul-Winning!" "Help that Hospital!" "Better Devotional Meetings Next Year!" "Shall We Adopt a Missionary?" "Let us Double our Numbers and Quadruple our Effectiveness!" "The Saloons of This District Must Go!" "Win One This Year!" "Culture, Fellowship, and Evangelism!" Every district can put its aims and purposes into some such attention-compelling mottoes as these.

In stating the themes that are to be discussed, be "different." Avoid sameness of plan, and you will not be troubled by its offspring, monotony of result. Put the subjects into question form, or into new and unexpected phrasings. Make the very topics challenge attention and arouse interest.

Keep away from the general themes that were worn out ten years ago. Do not talk about "The Ideal Epworth League" or "The Relation of the Pastor to the Epworth League," or "The Epworth League and the Church," or "The Work Before Us," or any of those generalities which may have been excusable in the first year of the League's experience, but which long ago served their day and generation. Your themes may be old, but your treatment of them and the very headings under which they are discussed may be suggestive, practical, and fresh.

Make the program too short rather than too long. Remember that delays will happen, even in the best regulated conventions. Do not provide for every five minutes, or arrange the order of exercises like a suburban train schedule. It is much better to print a list of the themes to be discussed without setting down precisely the hour and minute when they will be presented. Circumstances almost always compel some transpositions of the

original order. If there is no hard-and-fast printed "bill-of-fare" any necessary transposition can be made without the distraction and embarrassment of a public explanation. If a speaker is tardy, another can be substituted, and there is neither waiting nor disappointment. Of course, the speakers who are to deliver the principal addresses do not come within the scope of this suggestion. They must be advertised both as to hour and as to theme.

Make every possible use of the district's indigenous resources. Enlist the workers of the district as far as they are available. That, in most cases will give a large list of possible participants in the convention program. The Cabinet's acquaintance with leaders in the Chapters will be of great value at this point. It is difficult to build a program in the dark. Each District Vice-President will need to add his knowledge to the common stock. The more work he has done with his local Vice-Presidents, the more valuable his help will be.

On the program, as well as in the convention, the laity should be more in evidence than the preachers. The more preachers take part, as a rule, the less the other delegates will feel like asserting themselves. They have not a preacher's readiness of utterance, or range of observation, or variety of experience. But for precisely these reasons the pastors are willing to give the laymen right of way. Help the ministerial desire to develop lay effectiveness by giving the lay members of the League the large share of the program.

And yet every convention should have a pastor's conference as a part of its program. There are Epworth League problems which concern the pastors directly, and which they ought to discuss among themselves. Give the pastors a conference just as the department leaders are assigned an hour for the consideration of their work.

Of course every convention program should give large place to distinctly spiritual work. The devotional moments must not be considered as "preliminary exercises." If necessary, avoid this by giving an unusual place to the service of prayer and praise. Put it in the middle of the session, or at the end. Insist that it is an integral part of the program.

Provide for much prayer; prayer by one, prayer by many, silent prayer, prayer in concert, prayer for special ends.

Perhaps it may be possible to plan evangelistic meetings in the open air between sessions of the convention, or at shops and factories at the noon hour. No such opportunity as that should be lost. At these places, and, when occasion serves, in the convention itself, seek to secure immediate decisions for Christ and for salvation. Nothing becomes an Epworth League convention so much as timely and wise work for direct evangelism.

Incorporate the "Institute Idea" into the program: Give the mornings and afternoons largely to the work of considering the real problems and peculiar tasks of the Chapters in the district. The convention that is a normal school for the training of local workers will be of more value than the one which imports speakers to deliver sermons or general addresses. And yet there should be one strong inspirational address in every convention, lest the delegates lose sight of the purpose of the League in the multitude of its plans. Study local problems frankly, but not censoriously. Find the people who are getting things done, and put them on the program to lead conferences in their respective departments.

If reports from the Chapters are provided for, see to it that they are very, very brief. In a district of forty pastoral charges there may be fifty local Chapters. If

each one of them makes a one-minute report an hour is consumed in this one exercise. And a one-minute report is much shorter than the average.

The Question Box is doubly useful. It affords variety, and it awakens interest. But the Question Box may become a dangerous weapon if the one who is handling it "didn't know it was loaded." Few Epworthians are capable of conducting a Question Box hour without having previously seen the questions. That is a risky method unless it is in the hands of an expert. When questions are handed in beforehand, the irrelevant questions and the frivolous ones may be weeded out, which is a necessary process in most cases.

A variation of the Question Box method is used successfully in several district and State organizations. A numbered list of twenty or twenty-five perennially pertinent questions on the work of a single department is made up and distributed just before the open conference on that department. The delegates call for answers by number, and the leader not only gives his own answer to the question, but calls for volunteer answers from the audience. It is a most admirable plan for putting an end to bashfulness and formality, and it is even better as a method of getting at all the available knowledge on the subject under discussion. Program builders will find it profitable to compile their own lists of such questions. As a suggestion of what may be done in this way, a list of questions on the devotional meeting is here given. It was prepared and used by Mr. James L. Loar during his presidency of the Illinois State League.

1. What is a devotional meeting?
2. What is it not?
3. Name some characteristics of a good meeting.
4. Outline a model "order of service."

5. What is the best plan to get all to take part?
6. The leader's preparation. What?
7. Ruts. How to get out of them.
8. Should leaders be appointed without previous consultation regarding preference of time or topic?
9. What part should older persons take in the meeting and management of the League?
10. Name some ways of increasing the attendance.
11. Describe the qualifications of the First Vice-President.
12. How can variety be obtained in the meetings?
13. Who should be appointed as leaders?
14. What part should the President take in the meetings?
15. What does the average devotional meeting lack?
16. What is the purpose of the devotional meeting?
17. How interest the associate members and outsiders?
18. Is the spirituality of the meeting increased by the use of an orchestra or other special music?
19. Should the leader lecture, preach, or occupy the time with Bible references?
20. What should you take to the devotional meeting?
21. Does the average leader talk too much?
22. Is it wise to make extensive use of *The Epworth Herald* notes?
23. How best secure "personal experience" testimony?
24. Religious "pneumonia." How to keep it out of the devotional meeting?
25. What is the greatest "present day" mission of the League?

The success of a convention depends, among other things, upon perfect organization. All the details must be thought out and worked out beforehand. Intelligent

instructions must be given to all helpers, and care must be taken to see that they understand their instructions. Hold every helper to direct responsibility for his share in the work. And then, having perfected a smoothly working organization, keep it in the background as much as possible. Do not put the machinery of the convention on exhibition. Have as little business as may be, and make what is essential an integral part of the religious work of the gathering.

Advertising the Convention.—As soon as the program is complete, notify those who have been assigned to work. When it is perfectly clear that all understand what is expected of them, and will do their best to keep their assignments, print the program in an edition sufficient for all advertising purposes. Send a copy to *The Epworth Herald*, so that the convention date may appear in its "Convention Calendar," and circulate the program freely among the Chapters. A copy should be sent to each pastor, together with a request that he make the notice of the convention a part of his regular Church announcements until the date arrives.

Put on the program all possible information about the work in the district, the Conference, the State. Let the printed page tell all that can be told in small compass of what the League is doing. Perhaps a summary of the district officers' reports can be inserted. It will be a highly profitable use of the space. Other printed matter should be provided; brief notices, posters, letter-heads, postal cards, in as large variety as the district's funds will permit, so that every Epworthian in the district may know that the convention is about to be held, that he is invited, that he needs the convention, that the convention needs him, that "special rates have been arranged for," and all the other facts that should be im-

parted to him. For what advantage is there in any convention to the Epworthian who has n't had the desire to go aroused in him until he simply can't stay away?

Appoint a reporter for *The Epworth Herald*, with instructions to send a report at the earliest possible moment after the close of the convention, which report shall not be more than three hundred words long, and which shall state the facts about the convention without attempting to give the number of the hymns which were used, or to indicate the point in the program at which the janitor raised the windows for ventilation.

Convention Hints.—A convention needs order, and the average convention fails to get it because it is supposed that a certain amount of good-natured confusion is inevitable. The wise presiding officer will seek to keep order without himself being disorderly in the effort. Fussiness and scolding make more disturbance than they quell.

The music of the convention demands careful attention. Beware of the tendency to make the singing a mere preliminary or a stop-gap. Therefore do not sing familiar hymns just because they are familiar. If the occasion calls for a familiar hymn by all means sing it, for people will appreciate its fitness to the thought of the moment. Sing the best hymns, and depend on their quality to make them familiar. Convention delegates are, as a rule, quite capable of singing any hymn in the book at first sight, and they like to be put to the test. Moreover, if unfamiliar hymns are used, the range of singing appropriate to the work of the convention will be vastly widened.

At frequent intervals give the entire audience something to do. Otherwise people will go to sleep or take to day-dreaming from sheer weariness. Sing not merely

for exercise and change, but because the singing has been fitted in to the theme of the moment. Pray, not merely to fill the time, or to diversify the program, but because some paper or address has made prayer the most natural thing to turn to. Read a Scripture message, in concert or responsively, as much because the Scripture bears upon the thought of the occasion as because the audience needs variety. All of which means, in a word, this: vary the exercises with all possible ingenuity, but do not permit the variation to be meaningless or perfunctory.

Provide a supply of inexpensive note-books and pencils. The delegates may forget their own, and yet they will be glad of an opportunity to take notes. One dollar will provide one hundred small note-books, and another dollar will provide pencils sufficient for all the delegates.

Furnish the chairman with a bell or buzzer which is no respecter of persons. Let him be as inexorable as a train dispatcher in his purpose to run things on time.

Serve lunch in the church, or if the convention meets in a city, at some place near the church, or ask the delegates to pay for their own lunches at near-by restaurants. Do not overburden the people who generously, and at much personal sacrifice, are entertaining the convention.

Seek more efficiency rather than more machinery. To appropriate a famous saying about Christianity in a certain part of London, we might answer the question, "Is our present League machinery a failure?" by saying: "I don't know; it has never been tried." Do not spend much time over proposed amendments to the constitution or new arrangements of committees. Put first things first. The people who are getting the most out of the League idea are the ones who have least to say about its imperfection and insufficiency.

Look to the election of officers. The District Cabinet is more important than many seem to think. It decides very largely the complexion and quality of the local work. If you have a good Cabinet, do not change simply because honors should be passed around. The good district officer is worth keeping for a year or two at any cost of doubtful compliments to other people. If changes are made, find the faithful ones, who do not advertise, and promote them. Be careful that you do not aid the ambitious place-seeker, if he should unhappily afflict the convention with his presence. Sooner or later he is sure paralysis to anything he touches.

Convention Themes.—These should not be stated in the bald way here given, but all possible changes should be rung on the method of formulating the topic.

1. General. Inspirational addresses on "The New Evangelism," "A New View of the Bible," "The Missionary Uprising of the Young People," "The World for Christ in This Generation," "The Modern Good Samaritan," "The Widening Field of Mercy and Help," "The Epworth League's Ideal of Culture," "Social Life and Spiritual Power," "Serving God with Pencil and Account Book," "The Christian Ideal of Getting and Using Possessions," "Winning the Next Man," "The League for the Young People and the Young People for the League."

2. Department Conferences. Discussions of the work in the several departments, using such topics as these outlined below.

The First Department. The devotional meeting and its problems, of leadership, of participation by all members, of the use of topics, helps, and outlines, of inviting people to Christ. Bible study, its reasons, the courses available, the helps provided, methods of organization

and management, essentials to success, reasons for failure, reflex influence on students and Chapter, chief purposes of the study. Studies in Christian Experience, why, how, when, where, by whom, under what circumstances, course to be used, things to avoid, things to seek. Studies in Personal Evangelism, as to motives, subjects, methods, safeguards, helps, related work, actual practice.

The Second Department. Mission study, its justification, its available material, the collateral resources within reach of the class, method of organization and conduct, end to be accomplished. Missionary Meetings, their purpose, their supervision, preparation of leader and members, results desired. The Missionary Libraries, their variety, character, value, and necessity, how to secure them and insure their reading. Christian Stewardship, as a thing to be studied, as a conviction to be crystallized in practice, methods, literature and study courses available.

The Third Department. Mercy and Help work in the local community, beyond its borders, varieties of service, co-operative mercy and help, the temperance task in public meetings and in private effort, Christian citizenship in elections, general civic affairs, reforms, and efforts at civic betterment. The work of visiting, how, when, by whom, for what purpose, clinching the visit.

The Fourth Department. The social significance of eating, drinking, and music. Social life and the Scriptures. Friendship as an evangelizing power. Making the Chapter a living unity. What more than socials? After the social, what? Reading, with and without others. The League and general culture.

GROUP MEETINGS.

The district organization is the next in order after the local Chapter, and the district conventions, of course, are valuable and important gatherings. But they do not provide all the assistance that is needed. In most districts it will be found that a series of sub-district or group meetings may be held with the utmost profit. They will not interfere with the annual district gathering, but, on the contrary, will tend to make that meeting more popular, and increase its attendance and value.

The group meeting provides closer fellowship and better acquaintance between the members of the neighboring Chapters. Moreover it provides a splendid opportunity for the discussion of local problems, which are important enough, but which may interest only four or five chapters, and so are not fully discussed in the larger gatherings.

For the organization of group meetings divide the district into four, five, or six groups, with as near as possible the same number of Chapters in each group. Arrange the groups according to convenience of travel between the individual Chapters of the group. Then plan to hold one or two meetings a year in each group.

The program for a sub-district or group meeting will be much less formal for a district convention, but it may be much more direct and practical. It will cover usually the morning, afternoon, and evening of a single day. The morning and afternoon sessions should be devoted largely to methods, local problems, and the development of practical effectiveness. The evening session may wisely be given up to one speaker, whose formal address should have large inspirational value. It will be all the better if the evening address can be wholly evangelistic,

so that at the close an invitation to begin the Christian life may be extended, with the hope that many people attracted to the exercises of the day may be won over to the Kingdom of God.

The group meeting provides a good opportunity for the adoption by the associated Chapters of some form of united effort, such as the fresh-air work, of concerted evangelistic movements, or flower mission work. If some Chapters of the group are in the country and others in the city an ideal plan of co-operation in fresh-air and flower mission work may be easily arranged.

Use every Chapter in making up the program. Some Chapters will have good material for one part of the program, other Chapters can help in other things, but no Chapter must be slighted.

Many group organizations find that the awarding of banners for the best attendance is a valuable means of stimulating interest in the group meetings. These banners may be awarded by various methods, for example, for the largest attendance in proportion to membership, or for the largest number of miles traveled, so that the Chapters from the remoter places will not feel that they stand no chance. Or the banner may be awarded on the basis of the largest proportion of dues paid, or the largest number of members in study classes, or the largest proportionate increase in membership since the last group meeting. In fact, there are so many reasons for awarding banners that several banners may profitably be offered for competitive effort.

Group meetings are valuable not only for the reasons already stated, but because

1. They can be held frequently.
2. Many can go a short distance and for a little time

who could never attend one of the larger and remoter gatherings.

3. They involve very little expense, which is an important item to many.

4. The social features can be emphasized.

5. You can use material on the program which you could not in a district meeting.

6. Everybody feels a sense of responsibility.

7. It puts the power-house close to the factory and the raw material.

8. So many delegates are present from each Chapter that it is easy to carry enthusiasm home. This can not be said of the great conventions. They generate tremendous power but lack transmitters.

9. They cultivate good feeling between the Chapters.

NOTE ON THE JUNIOR WORK.

This book has been purposely limited to the problems of Epworth League work proper. The Junior League is so far-reaching in its scope, and so different in its methods, that it was not deemed wise to attempt its treatment here. That has been better done in another place, by another hand.

But it should always be remembered that these two branches of Epworth League work, though dealing with different material under different conditions, are parts of the same organization, younger and older members of the same family.

The Junior Superintendent is a member of the Epworth League Cabinet, although appointed by the pastor instead of being elected by the Chapter. At all Cabinet meetings the Junior Superintendent should be expected

and welcomed. The problems of the Junior work should be considered as carefully as those of any of the departments, and the Chapter should be educated to the point of accepting large responsibility for the Junior branch of the work.

The First Department is especially charged with this work of counsel and supervision. The First Vice-President ought to be a frequent visitor at the Junior meetings, and a sympathetic and intelligent counselor with the Junior workers.

The Junior Superintendent and the other members of the Junior staff have a right to expect support, moral, material, and personal, from the members of the senior Chapter. That the Junior work is done in a different place and at a different time from the other League work affords no reason for ignoring it or for belittling it.

If Epworth League workers are wise, they will see that the preservation of the League itself is largely a question of the success of the Junior work. Given a carefully chosen course of training, conscientiously and enthusiastically followed, and when the Juniors are ready to graduate they will be the finest possible material for the uses of the senior organization. A well-trained Junior has such an advantage over one who has missed the training that it is worth all it costs to provide such education and culture in religious things as the Junior League affords.

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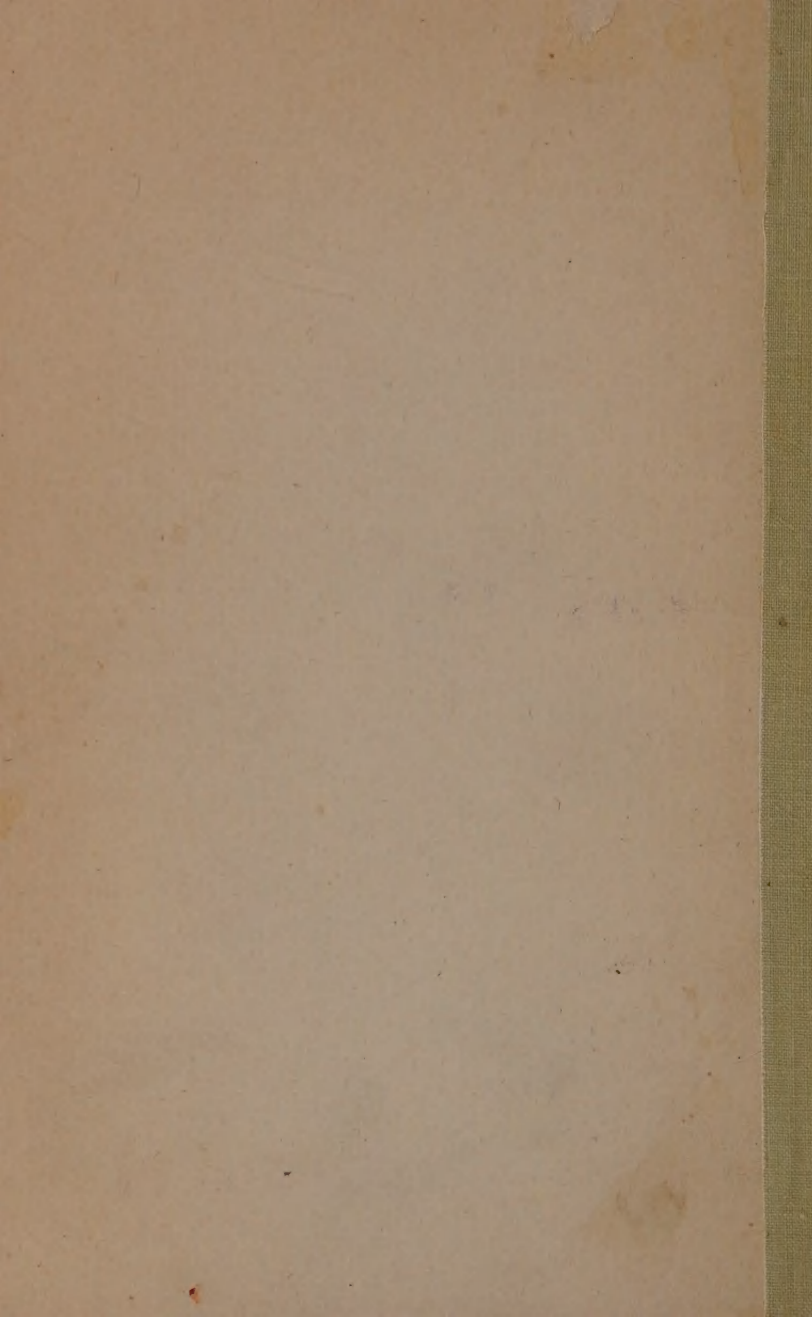
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